

"The SWORD of the LORD"

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

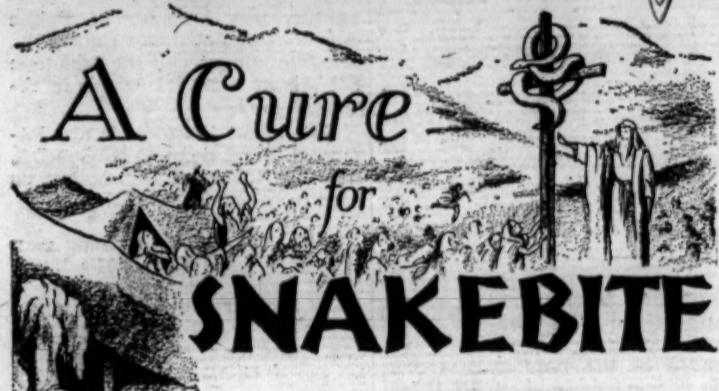
An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Radio Message of the Week
As given on Voice of Revival Broadcast



By Dr. John R. Rice

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. 21:5-9.

Now, Israel is out in the wilderness, having come out of Egypt. They are not settled in cities, with the usual stone buildings of the East. They are now in their tents and in a strange wilderness country, feeding every day on manna from Heaven. They complained, "Moses, our soul loatheth this light bread. And there is no water. Why did you bring us out of Egypt? We liked the fish down there, the leeks and onions and garlic. We don't like this manna." They quarreled and complained, so God sent fiery serpents that bit them, and many of the people of Israel died.

Even though this story is from the Old Testament, it pictures salvation. You see, Christ is the Hero not only of the New Testament, but of the Old. Jesus is the center not only of the Gospel of John, but the same here. And in John, chapter three, Jesus asked, "Nicodemus, do you know the story about Moses in the wilderness and the children of Israel?"

"Oh, yes," was his reply. "I am one of the religious leaders, you know, who is supposed to know all of that."

"Well," Jesus said, "just as Moses lifted up the serpent in the wilderness and anybody who looked at it was healed of his snakebite, and didn't die, even so shall the Son of man be lifted up that whosoever believeth in Him should not perish but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So we know by what Jesus said that this is a story of salvation. Here is wonderful Bible teaching on how to be saved, back in the Old Testament.

Not to Be Thankful Is a Great Sin

I call your attention first to

Prize-Winning Sermon in Sword Evangelistic Sermon Contest

Who Else But Jesus?

A Timely and Timeless Question

By Evangelist Walter Hughes, M.B.E., B.A., F.R.G.S.
"Nine Oaks"
Ilderton, Ontario, Canada



Dr. Walter Hughes

the sin of thanklessness, the sin of being ungrateful. The children of Israel had manna from Heaven every day of the year. It is wonderful the way the Lord brought them out of Egypt. He opened the Red Sea; they marched through on dry ground. Pharaoh and his soldiers attempted to follow; they were drowned. God led them by a fiery pillar in the night, or a cloud by day. And then He gave them manna, always daily enough, and on Friday enough for two days, for the Jewish Sabbath was on Saturday. That went on for forty years. Then their garments didn't grow old. They had no shoe

(Continued on page 10)

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6:66-69.

Following the footsteps of the Master along the paths of Palestine we speedily discover that many of the multitude who went along with Him did so from mixed motives. On the part of many their motives were selfish and unworthy. Many were after the loaves and the fishes. They were far more interested in the social gospel than the saving Gospel.

In this great and glorious and long chapter we find there are many folk who followed just to get something in their stomachs. People will always follow someone who will put bread in their bodies and clothes on their backs. Some never get above the level of their knife and fork. Some of these folk wanted to be healed of their physical ills. Undoubtedly some were there just out of crass curiosity. They had heard that Jesus had done many wonderful works and their chief desire was to meet the miracle man.

With others their prime purpose was political. They had heard Christ call Himself a king and, having a wrong conception of His kingship, they hoped He would come into collision with their Roman rulers and help them shake off the shackles of the oppressor. If He was truly a king, they wanted to get in on the ground floor when He inaugurated His kingdom. Even some of the inner circle were not guiltless in this.

Many Did Go Away From Christ

Now the Master knew all this. In this great chapter there are a number of manifestations of His omniscience. In verse 61 we read, "When Jesus KNEW IN HIMSELF that his disciples murmured . . ." He was not ignorant of their motives and their murmurings. He knew and HE KNOWS what is in men. So knowing them as He did, the Saviour saw the need of silting the crowd. When He made it plain that His kingdom, at least for the present, was a spiritual one and not of this world, many went away. Like Gideon's army, they went back to their farms and to their firesides. They melted like snowflakes in the heat of the sun.

Just who these deserters were or to what extent truly His disciples, it is difficult to know. They were probably folk on the fringe. They doubtless had heard but never truly heeded Him. They had

(Continued on page 11)

A Wonderful, Scholarly Study to Strengthen Your Faith

The Inspiration of the Bible

By Rev. James M. Gray, D.D.
Former president of Moody Bible Institute, Chicago

In this article the authenticity and credibility of the Bible are assumed, by which is meant (1), that its books were written by the authors to whom they are ascribed, and that their contents are in all material points as when they came from their hands; and (2), that those contents are worthy of entire acceptance as to their statements of fact. Were there need to prove these assumptions, the evidence is abundant, and abler pens have dealt with it.

Let it not be supposed, however, that because these things are assumed their relative importance is undervalued. On the contrary, they underlie inspiration, and as President Patton says, come in on the ground floor. They have to do with the historicity of the Bible; which for us just now is the basis of its authority. Nothing can be settled until this is settled, but admitting its settlement which, all things considered, we now may be permitted to do, what can be of deeper interest than the question as to how far that authority extends?

This is the inspiration question, and while so many have taken in hand to discuss the others, may not one be at liberty to discuss this? It is an old question, so old, indeed, as again in the usual recurrence of thought to have become new. Our fathers discussed it, it was the great question once upon a time, it was sifted to the

bottom, and a great storehouse of fact, and argument, and illustration has been left for us to draw upon in a day of need.

For a long while the enemy's attack has directed our energies to another part of the field, but victory there will drive us back here again. The other questions are outside of the Bible itself, this is inside. They lead men away from the contents of the book to consider how they came; this brings us back to consider what they are. Happy the day when the inquiry returns here, and happy the generation which has not forgotten how to meet it.

I. Definition of Inspiration

1. Inspiration is not revelation.

As Dr. Charles Hodges expressed it, revelation is the act of com-

municating divine knowledge to the mind, but inspiration is the act of the same Spirit controlling those who make that knowledge known to others. In Chalmers' happy phrase, the one is the influx, the other the efflux. Abraham received the influx, he was granted a revelation; but Moses was endowed with the efflux, being inspired to record it for our learning. In the one case there was a flowing in and in the other a flowing out. Sometimes both of these experiences met in the same person, indeed Moses himself is an illustration of it, having received a revelation at another time and also the inspiration to make it known, but it is of importance to distinguish between the two.

2. Inspiration is not illumination.

Every regenerated Christian is illuminated in the simple fact that he is indwelt by the Holy Spirit, but every such an one is not also inspired, but only the writers of the Old and New Testaments. Spiritual illumination is subject to degrees, some Christians possessing more of it than others, but, as we understand it, inspiration is not subject to degrees, be-

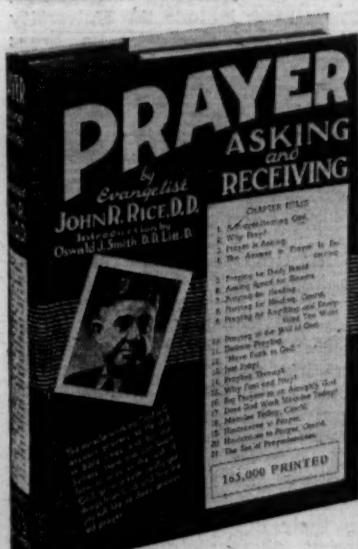


ing in every case the breath of God, expressing itself through a human personality.

3. Inspiration is not human genius.

The latter is simply a natural qualification, however exalted it may be in some cases, but inspiration in the sense now spoken of is supernatural throughout. It is an endowment coming upon the writers of the Old and New Testaments directing and enabling them to write those books, and on no other men, and at no other time, and for no other purpose. No human genius of whom we ever heard introduced his writings with the formula, "Thus saith the Lord," or words to that effect.

(Continued on page 6)



Best-seller on prayer, 328 pages, 21 chapters, 175,000 copies printed in English; get two copies now in GIANT \$1 sale.

First copy, \$3.

Second copy bought at the same time, \$1 (2 copies \$4). Add 25¢ postage and packing. Address: Sword of the Lord, Box 420, Wheaton, Illinois.



A most remarkable, serious article appears in this issue of THE SWORD OF THE LORD on the inspiration of the Bible by James M. Gray. Dr. Gray was the president of Moody Bible Institute, selected by D. L. Moody himself. He has now been dead several years. But he has given one of the most scholarly and yet one of the most fundamentally sound studies of the teachings of the Bible on the verbal inspiration and absolute authority and reliability of the Bible. Be sure to read it, save your copy, have others read it.

And it is worthy of note that only in a paper with as much space as THE SWORD OF THE LORD could such a long and important article appear in one issue. Compare THE SWORD OF THE LORD with other Christian magazines and you will be grateful, we think, for the enormous amount of really strong material appearing here.

Where else would you find so many full-length sermons, such expositions of Bible doctrine, along with the other popular and family features of THE SWORD OF THE LORD?

Help Us Get Out Ten Thousand Copies of "Prayer—Asking and Receiving" This Year

My heart rejoices more than words can tell at the way God has, in loving mercy, seen fit to bless the books and pamphlets He has helped me write. Already 175,000 copies of the book, *Prayer—Asking and Receiving*, have been published in English, with thousands of more copies in Spanish, in Danish, in French, and in Norwegian. But I want us to get out ten thousand copies more this year through THE SWORD OF THE LORD besides those sold through bookstores which are supplied by our publisher, Zondervan Publishing House.

So we are inaugurating a giant dollar sale. At the regular price of \$3.00 you may have this beautiful, library-bound book, 328 pages, 21 chapters, which has transformed so many lives. It is cheap at this price. But for a second copy bought in the same order, you may pay only \$1.00! That is, if two are ordered at one time, they will cost only \$4.00 plus the postage and shipping costs. That makes it so two friends can agree and order at the same time under one name. Or it makes

it so you can give a copy to somebody whose life will be greatly enriched by this wonderful gift. What a wonderful wedding present or graduation present or Christmas present! And what a lovely gift for some young Christian! So will you buy at least two copies of *Prayer—Asking and Receiving* during the giant sale, and help us to spread the blessing God has put, in loving mercy, on those who read it?

And you will find other great values like that during this giant dollar sale. We have gotten a special price from our publisher, Zondervan Publishing House, on a number of titles. Now is the time to stock up your library, buy Christmas presents, or buy church library! Take advantage of this great dollar sale and you will be blessed and we will be happy at the blessing.

A New and Beautiful Printing of "What Must I Do to Be Saved?" Booklet

You will want to see the new copies of the booklet, *"What Must I Do to Be Saved?"* We have had a new half-million copies printed in English, they are on strong pink paper, in maroon ink, with a new drawing for the cover. By all means order some of these, 3 copies for 10c or \$2.00 a hundred, plus 15c postage. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

This booklet has been so greatly blessed of God in winning thousands, every Christian ought to use it.

Help Us Find the Pictures

We would like to have pictures for use in THE SWORD OF THE LORD with articles of Mackintosh (C. H. M., author of *Notes on the Pentateuch*, etc., Plymouth Brethren man); of Thomas Guthrie, author of *Christ and the Inheritance of the Saints*, a Scottish preacher; one of Evangelist Biedewolf; and new pictures of D. L. Moody and Charles H. Spurgeon, that is, other pictures besides those we regularly use. If you have pictures of any of these which you would allow us to use to make cuts for THE SWORD OF THE LORD, we will gladly return the pictures in good condition. Please write us if you can help.

Dr. James E. Bennet With the Lord

On January 11, Dr. James E. Bennet, Christian lawyer, widely active in Christian work, strong fundamentalist defender, who wrote the Sunday School lessons for the *Christian Beacon*, died in Brooklyn. He was full of years and blessings and we look forward to seeing our beloved brother when Jesus comes.

Importance of the Southern Baptist Fellowship

The Southern Baptist Fellowship will meet the first Monday

night and all day Tuesday and Wednesday, following next Thanksgiving, at the Highland Park Baptist Church, Chattanooga, Tennessee. This is a fellowship of Baptists, principally in the South, including Southern Baptists, Conservative Baptists, Fundamental Baptists, Missionary Baptists and independent Baptists. To join one must agree to a strong premillennial, fundamental statement of faith, and agree for his name to be published.

This Fellowship has proved a great blessing to people in various Baptist groups where not all the Baptists believe in the premillennial return of Christ, not all take a clear stand against yoking up with unbelievers in the National Council of Churches and otherwise, or against supporting modernism. This is a movement for fellowship, for protest, and for propagating the faith and encouraging people to stand true to the great fundamentals. The meeting in Chattanooga should be the greatest in the five years' history of this organization.

This editor is the honored but unworthy moderator for the year. Dr. Charles H. Stevens, president of Piedmont Bible College, Winston-Salem, N. C., is vice-moderator. The secretary is Rev. John Waters, Laurens, South Carolina. The treasurer, Rev. Bob Gray, Jacksonville, Florida. Dr. Lee Roberson is the chairman of the program committee for the fall meeting.

Next week, God willing, we will publish the statement of faith and the application blank for those who wish to join the Southern Baptist Fellowship.

Pastor Jack Hyles Being Greatly Blessed at the First Baptist, Hammond, Indiana

On August 30, 1959, Brother Jack Hyles accepted the pastorate of the First Baptist Church of Hammond, Indiana, coming from Miller Road Baptist Church, Garland, Texas, where he had been blessed in a marvelous ministry. The church had grown from about forty to some three thousand and the church was baptizing over seven hundred converts per year.

God continues to bless at Hammond. We believe that the Sunday School has grown from about nine hundred to near thirteen hundred in regular attendance and the report comes there have been exactly one hundred professions of faith during the five Sundays of January. We praise the Lord and take courage.

Brother Hyles' Spirit-filled, soul-winning ministry will be a blessed example in all the Midwest and the greater Chicago area, we are sure.

Our Brother Hyles takes the same strong, fundamental stand as he has always taken. He refuses to join the local ministerial association which includes some modernists. He refuses to give to any modernistic denominational program, and the church supports only missionaries known to be thoroughly sound. We congratulate this great church and our brother.

Have You Put THE SWORD in Your Will?

Many, many Christians ought to prayerfully consider putting the Sword of the Lord in their wills. Why not see that the possessions God has given you will be used after your Home-going to spread the Gospel into all the world?

Whether your estate be large or small, make sure that it is used for the glory of God and the spread of the Gospel. How much better to let what God has given you be used for His glory than to make it a matter of strife and division among the kinfolks or spent in lawyer's fees! And often godly children would be proud that Dad or Mother left a worthy portion of their possessions for the spread of the Gospel. Will you prayerfully consider putting the Sword of the Lord in your will?

Others ought to give largely while they live to establish the future of Sword of the Lord Foundation on a sound basis. The last year showed progress, with thousands of dollars of debts paid off. But we still seriously need the support of God's people in large gifts, not only to carry on the nation-wide radio program which costs about \$1,500 a week,

INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

A Letter to God

The postmaster at Elizabeth, New Jersey, William Runyon, opened a letter the other day which had been addressed in a childish scrawl, "To God in Heaven." The letter read:

"Dear God,

"I know you are busy, but please will you make Mommy well again?

"Daddy says that you may take Mommy to Heaven to [be] with you. I love you but I want my Mommy to stay here with me. You can have any of my toys. Daddy needs Mommy too."

"I will say my prayers every day."

The heart-moving letter had no signature, indicating the simple faith of the child that God would know, of course, who was the sender of the request. However, the youngster was wrong in thinking that God is too busy to answer prayer or help us with our problems. God is not too busy! Instead, He delights in attending to our intercession, no matter how minute the difficulty may be. Psalm 65:2 says, "O thou that hearest prayer, unto thee shall all flesh come."

There is a blessed promise in Psalm 50:14, 15, for all who love the Lord, whether young or old, in the time of trouble. There we read: "Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The promise, "I will deliver thee," is for those who have fulfilled their vows unto the most High. In short, anyone on praying ground can get immediate help in time of trouble, then glorify God by telling others how He answered prayer!

Are you living where God answers prayer? *

Samuel J. Andrews, writing about modernism, so-called, in his book, "Christianity and Anti-Christianity," said: "That heathen enemies should have said like things in the first days of the church does not surprise us, but that these things should be said in Christendom after so many centuries by learned and accomplished scholars, and have been welcomed by many thousands of all classes, high and low, shows the workings of a spirit of hostility to Christ which, like a smouldering fire, is getting ready to burst into a fierce flame."

A Misled Million

There was plenty of excitement around the Chase Manhattan Bank in New York City recently when someone misplaced a million dollar bank note. The bank, one of the biggest in the entire nation, closed its doors for the week-end and called in 120 clerks to take a systematic check of their 4,500 file drawers in the sub-basement. Not even a big bank such as Chase likes to lose a million dollars!

However, literally hundreds of thousands of people are losing out on something far greater than a million dollars—and they're not even excited about the loss! I refer, of course, to "the gift of God" which is eternal life through Jesus Christ our Lord" (Rom. 6:23).

For Christians, a kindred loss is entailed when they overlook and ignore the power, possibilities and profit of prevailing prayer. "Ye have not, because ye ask not" (James 4:2). *

Evangelist Sumner can be seen and heard:
Thru February 28:
Calvary Baptist Church
1825 State Street
Quincy, Illinois
March 6-20:
Calvary Baptist Church
Cherry at Bayliss
Midland, Michigan

but to retire long-term notes and furnish the working capital we need. We are glad to answer questions. Address Editor John R. Rice, SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Record Review

Bud Lyles

Hi! Welcome to the second session in this trial series of RECORD REVIEWS. There will be one more session next month and that may be all unless some of our readers indicate interest by sending along a card or letter. We will be happy to hear your reactions to the reviews below as well as suggestions for the future.

We have several letters in response to last month's column. This reviewer was especially delighted to hear from former classmate and co-worker Elmer Rumminger, now Director of Public Relations at Bob Jones University. Mr. Rumminger sent the Bibletone LP Album BL-1511 which is reviewed here.

Now about those cards and letters... Send them to RECORDS, Box 420, Wheaton, Illinois. Let us hear from you this month. *

Paul Mickelson is a young man of vast musical talent. His latest effort in the field of recording is the WORD album GLORY! GLORY! HALLELUJAH! Side one opens with *The Battle Hymn of the Republic* as arranged by Roy Ringwald. Those who are familiar with the recording of this arrangement as performed by Fred Waring and the Pennsylvanians may be a bit disappointed with the Mickelson rendition. The selections on each side are varied as to mood and performers. The Paul Mickelson Choir does several selections a cappella and handles them well. The words could be clearer in some places. We liked especially Beethoven's *The Heavens Resound, A Mighty Fortress Is Our God, God of Our Fathers and All Creatures of Our God and King*. For this album, one of the Treasure Music Series, Mr. Mickelson conducts the Cathedral Symphony of London and the Paul Mickelson Choir—one hundred musicians in all. Ten selections. WORD W-7004-LP.

A handsome young man with a large talent is Kurt Kaiser, recently appointed Director of Artists and Repertoire for WORD RECORDS, Inc. Mr. Kaiser has traveled widely in evangelistic work and concerts. A new release by the company which employs him displays Kurt's versatility as well as his excellent knowledge of piano. The album is called simply KURT KAISER . . . PIANO.

On side one we liked *Then Jesus Came, This Is My Father's World* and *His Eye Is on the Sparrow*. The flip side has a fresh and different interpretation of *Swing Low, Sweet Chariot*. There are six other familiar titles on this fine recording by one of America's outstanding young talents. WORD W-3093-LP.

Dwight Gustafson, brilliant young Dean of the School of Fine Arts at Bob Jones University, arranged and conducted all of the music which is heard on the album titled A MIGHTY FORTRESS. Performers include the University Chorus and Orchestra, a brass choir, women's chorus, men's chorus and Christian concert artist, Mr. Walter Fredericks. The album has warmth and depth as well as a distinct professional sound. There are ten selections. Each one is a treat. We liked especially the familiar *Sanctus*, from "St. Cecilia" Mass, *Christ Is All* (unusual orchestral accompaniment to the tenor solo which has both precision and depth), *Now the Day Is Over* (sweet and restful), *How Great Thou Art* (a thrilling climax in a truly great tenor solo), *O God Our Help in Ages Past* (this is a stirring male chorus selection).

Friends of the University and lovers of quality sacred music will want to add this delightful album to their libraries. The attractive jacket gives pictures and short descriptive paragraphs of the artists. BIBLETONE BL-1511.

QUITO CALLING . . . is the title given to the third LP album produced by the staff of radio station HCJB in Quito, Ecuador, South America. This latest recording follows the pattern of excellence set by previous efforts. There is a wide variety of talent (Continued on page 12)

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GIANT DOLLAR SALE

Yes, a giant sale, the greatest savings and bargains we have ever offered on books of our editor, Evangelist John R. Rice—and in this sale every dollar is a giant dollar—it buys so much.

Why the dollar sale?

1. In 1959 the total circulation of Dr. Rice's books and pamphlets to date passed the amazing mark of twenty million copies, in more than twenty-five languages. We have been deeply moved to humble gratitude and thanks to God. What amazing blessings! Since God so graciously has blessed the written ministry of our editor, we take courage, and wish to get out more.

2. Over ten thousand people have written in to tell us that they found Christ through THE SWORD and our books and pamphlets. New reports come every day. That is so unusual in the field of Christian literature that surely we should feel encouraged to make any effort possible to spread this life-transforming, soul-saving gospel literature.

3. At the new year we agreed to ask God for greater things this year, and earnestly pledged the Lord that we would try to reach more people with the literature, with the radio, and with THE SWORD OF THE LORD than ever before.

4. For several months the Lord has laid on Dr. Rice's heart a great burden to get out ten thousand copies of the big best-selling book on prayer, *Prayer—Asking and Receiving*, to retail customers through THE SWORD OF THE LORD in 1960.

5. Zondervan Publishing House, now the publishers and wholesale distributors of Dr. Rice's books and pamphlets, offers to provide some of those books at such reasonable cost to us that we could cut the price and get out a great volume of the books.

So, we start this giant dollar sale, to get out more Christian literature in 1960 than we ever did in any single year in the past.

NOTE: We must give much of the advertising space free in THE SWORD OF THE LORD to make this possible. Last year we sold \$42,277 worth of my books, and did not have enough profit on the books to pay necessary office expenses, and regular advertising rates. THE SWORD this year will donate some space to make this the biggest year for Christian literature in our twenty-five years of existence.

PLEASE TAKE ADVANTAGE OF THE GREATEST BARGAINS WE HAVE EVER OFFERED ON THESE TREMENDOUSLY POPULAR BOOKS.

\$1 Each for Second Copy

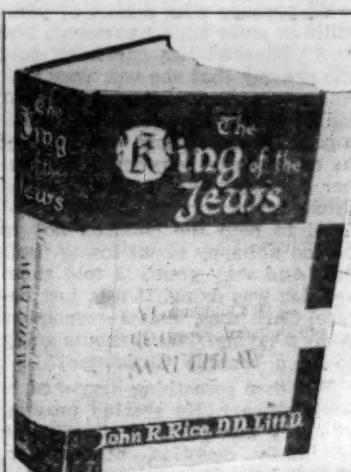
Yes, \$1.00 buys the second copy of these books regularly selling for \$2.50 to \$4.50 during this short sale.

Prayer—Asking and Receiving, 21 chapters, 175,000 copies of this book have been distributed making it the best selling book on prayer in the English language! 328 large pages, beautiful hard binding.

One copy, regular price, \$3.00. Second copy ordered at the same time, \$1.00 (2 copies \$4.00, save \$2.00).

Home: Courtship, Marriage and Children, a Bible manual on the home, 381 large pages, 22 chapters, the authoritative Christian manual. Shows the way to happiness and prosperity, gives help on rearing godly children. Every single chapter is based throughout on the Word of God. It is tremendous, life-changing. It has already mended many broken homes, kept hundred of others from the rocks. Includes full-page Madonna-like picture of Mrs. Rice and baby Joy, has marriage certificate, family record, 78,000 printed.

First copy, regular price, \$3.00. Second copy ordered at the same time, \$1.00 (2 copies \$4.00, save \$2.00).



The King of the Jews, a commentary on the Gospel according to Matthew. A verse-by-verse commentary with thousands of references, help on every verse. Dr. R. G. Lee says, "Of all the commentaries on Matthew's Gospel that I have read and studied . . . this is, for me, 'the best.'" 504 pages, beautiful hard binding.

First copy, regular price, \$4.50. Second copy ordered at the same time, \$1.00 (2 copies for \$5.50, save \$3.50)!

The Power of Pentecost, or The Fullness of the Spirit.

This is the book that took seventeen years of hard study, waiting on God, writing and rewriting. The most exhaustive and complete Bible study on the question of the fullness of the Spirit written in modern times; new and vigorous scriptural analysis of the meaning of Pentecost. Learn again the emphasis of Spurgeon, Finney, Moody, Torrey, Chapman, and Billy Sunday on the power of the Holy Spirit for soul winning and the doctrines and answers to false teachings from the Scriptures. 441 pages, 15 extended chapters, cloth-bound with jacket.

First copy, regular price, \$3.50. Second copy ordered at the same time, \$1.00 (2 copies for \$4.50, save \$2.50).

Seeking a City, a novel on the life of Abraham. Rich Bible teaching, fascinating story, makes the Old Testament live as never before. Shows what Old Testament saints knew about Christ and salvation. Young people, even lost people, will read it eagerly, 15 chapters, hard binding.

First copy, regular price, \$3.00. Second copy ordered at the same time, \$1.00 (2 copies \$4.00, save \$2.00).

Twelve Tremendous Themes—a dozen great doctrinal questions discussed with such biblical schol-



arship, evangelical fervor, and readable style as to make this book a necessity in the library of preachers, teachers and students. Such great questions as the inspiration and scientific accuracy of the Scriptures, Hell, Sunday or Sabbath, the ultra-dispensational

heresy, the literal earthly reign of Christ and His imminent coming, are here cleared up. Introduction by Dr. Robert G. Lee. Dr. H. A. Ironside said, ". . . deals with great subjects in a great way." 249 pages; 25,000 copies printed. Clothbound. First copy, regular price, \$2.50. Second copy ordered at the same time, \$1.00 (2 copies \$3.50, save \$1.50).

What It Costs to Be a Good Christian, burning messages on all-out discipleship. These messages were given all over America in great conferences, challenging, rebuking, warning Christians.

First copy, regular price, \$2.50. Second copy ordered at the same time, \$1.00 (2 copies \$3.50, save \$1.50).

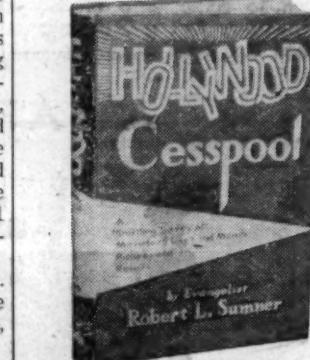
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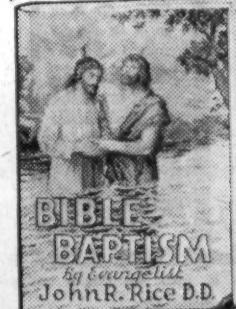
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(Continued on page 4)



I quote from a letter received from a mother and father whose son graduated from Bob Jones University last year and who is now pastor of an orthodox church and a real soul winner: "I must admit that we put many stumbling blocks in our son's way for we belong to the _____ denomination and at the time were completely sold on our schools and seminaries; but praise the Lord, our son stood steadfast and true to the leading of the Holy Spirit in going to Bob Jones University. Our eyes have been opened to many things we had no knowledge of at the time."

My friends, if you could read

the correspondence that we have with former students and relatives of former students, you would understand what God is really doing in the lives of young people on

Bob Jones University-campus. You can help us in three ways. First: You can pray earnestly and daily for the blessings of God to abide on the institution. Second: You can invest some of the Lord's money in the work of the school. Third: You can influence young people who can be trained for real Christian leadership to attend Bob Jones University. We are eager to get our students from all sections of the country so we can send Christian leaders back into all these different sections as educated, well-trained witnesses for the Lord Jesus Christ. Please let us hear from you. Thank you, and God bless you.

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(Continued from page 3)

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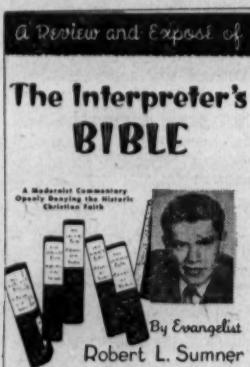
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By Aunt Mary

Do you think the Lord Jesus is interested in the prayers of boys and girls? Of course He is!

While Jesus was living on the earth, many people flocked around Him because of the miracles He did. One day some women came to Jesus with their little ones, babies and small children, we suppose. The disciples often tried hard to “protect” Jesus from the people who came to Him for help. And this time they tried to send the mothers away, saying, “Don’t bother Jesus. Can’t you see that He is tired?” But Jesus, hearing them, immediately said, “Suffer [Let] little children to come unto me, and forbid them not: for of such is the kingdom of God” (Luke 18:16b).

Doesn’t it make you happy to think of how gently and lovingly Jesus must have picked up the toddlers and the babies and set them on His knee? Weren’t those babies fortunate to be loved and cuddled by Jesus Himself? And surely He put His hands on the heads of the older children and prayed for them. He “blessed” them.

But you can have the same happy privilege of coming to Jesus! He wants to save you. But more than that, Jesus want you to come to Him with your problems and needs. Most of you have learned, “Now I lay me down to sleep.” And many of you older children know “The Lord’s Prayer” from Matthew, chapter 6. That is a good start on learning to pray, but God wants you to bring your own needs, one by one, to Him. Jesus wants you to ask His help in studying for that exam; He wants to help you write that test. He wants to answer your prayers! Remember He said, “Suffer little children to come unto me.”

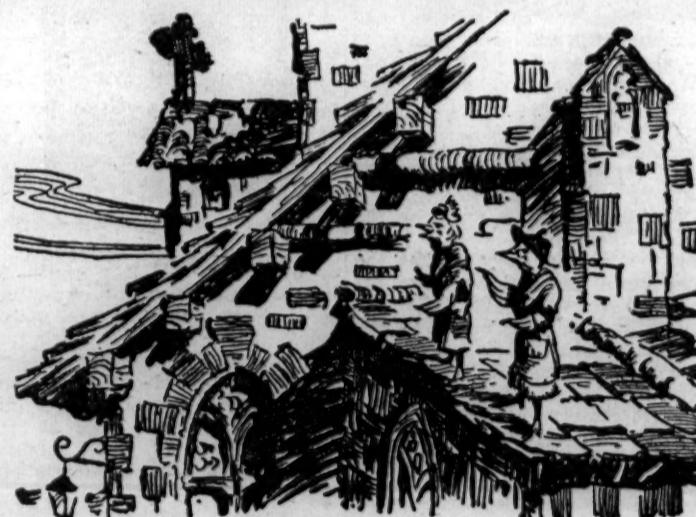
I remember just a little over a year ago our little dog, Pug, was

very sick. Since Pug has been a member of our family for nearly ten years, she is quite old, for a dog. I took her to the dog doctor, hoping that he could help her get well, perhaps with a shot of penicillin or some such treatment. The “vet” checked her carefully, told me gravely that she was very sick and might die in a day or two but surely would live no more than a month. He said there was nothing he could do to help her. I remember I carried Pug to the car and drove home, crying. I asked the Lord to help the children not to be too unhappy about losing their pet. And very gently I told them the dog was dying. It was just before Christmas, and I remember Andy’s saying, “Well, this is going to be a terrible Christmas!”

But then something happened in Andy’s heart. He started praying at every meal, during every time of family devotion, at bedtime, “Lord, help Pug to get well.” I was disturbed because the doctor had said she couldn’t get well, and I didn’t want Andy to be disappointed. But the Lord didn’t either, did He? Days went by, and instead of dragging wearily around, Pug began to perk up! Though Mother and Daddy didn’t have faith to buy a dog license for the new year, Andy believed God and his prayers were answered.

Months later, I was finally convinced that the doctor was wrong: Pug was well, as an answer to prayer. I took her for a routine rabies shot, since she was doing so well, and the vet, another doctor this time, said there must be some mistake because the dog did not have the serious infection that his hospital records listed.

God did answer a child’s earnest prayer. And He wants to give you what you need, too!

A SAFE NEST

They spotted a place under the roof.

I would not call it queer, but it was a bit unusual—I mean the place Mrs. Sparrow and Mrs. Swallow built their nest. You see they heard about the tragic mistake of Mr. and Mrs. Robin, as I told you several weeks ago. You remember how Mr. and Mrs. Robin, trying so hard to be modern and up-to-date, built their nest under the little red house on wheels, which turned out to be a freight caboose. So, when the caboose was pulled away, they lost their home and their children.

Well, Mrs. Sparrow and Mrs. Swallow fell to talking about that one day, as they hunted worms in the same back yard.

Mrs. Swallow said: “Our little birds are exposed to so many dangers nowadays—dogs and cats and snakes and wolves—I just wonder where is the best place to build a nest. I do not mind being poor and having to scratch for worms if I can only be sure that my children will grow up safe and sound.”

“I feel exactly the same way,” said Mrs. Sparrow. “It certainly is a problem. Last year we had our nest down near the park. It was not so bad on week days, but there was so much noise on Sundays that it just didn’t seem right at all. Mr. Sparrow and I have decided that we must get our children into a different neighbor-

hood.”

“We want to change, too,” said Mrs. Swallow. “Last year we built near a barn. Of course the market was handy, but we didn’t like the atmosphere at all, and the rats were something terrible!”

I am not sure how long this discussion continued, but as they were flying home side by side, they happened to pass over the church. That is, they were about to pass over, when Mrs. Sparrow said, “The church! Maybe we could find a place to build here.”

So they made a two point landing on the tower to look over the situation. It did not take them long to spot two nice corners, just under the roof, well protected from the wind and rain.

“Yours is a wonderful idea,”

LAST CALL FOR 1959**Puzzle Prize Winners**

Already many, many puzzle fans have sent in their 1959 puzzle coupons and claimed their promised reward for correctly working the required number of puzzles during the 1959 Bible crossword puzzle contest.

If you earned enough coupons to win one of the prizes, just send us the coupons—48 for the Scofield Bible and 40 for the book, *Man Sent From God* along with your correct name and address, and we will be glad to send your prize. When you send in your coupons, if you wish, you may enclose 15c or more to help pay for the postage and handling in sending your prize. But of course that is not required. Please DO NOT send any of the 1958 puzzle coupons, because they are no good now.

For those of you who have not yet sent in your 1959 puzzle coupons, this is a reminder that the deadline date is **March 15, 1960**. So get yours in before the deadline date, so you will get your prize.

said Mrs. Swallow. This is the safest place I know to rear our children.”

And she was right, wasn’t she? All the parents who bring their children to Sunday School and then have them with them here in church know she was right. The safest place in all the world to bring up children—within the protecting walls and under the sheltering roof of the church.

So that’s where Mrs. Swallow and Mrs. Sparrow did build their nest, side by side on a ledge under the roof of God’s house. That decision of theirs pleased God so much that He preserved an account of it in His own Holy Book. If you want proof that I am telling you the truth, go home and turn in your Bible to the eighty-fourth Psalm, the third verse. There you will read: “Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my king and my God.”

I only wish that all human fathers and mothers were as wise as Mrs. Sparrow and Mrs. Swallow. That would please God, too, I am sure.

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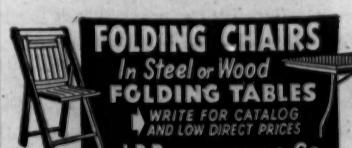
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Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 150,000 people to correct their mistakes in English.

Only 15 minutes a day required to improve your speech and writing.

MANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "forMIDable," "aveNOO," and "incomPAREable." Few know whether to spell certain words with one or two "e's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our business and social careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write or speak good English simply because they never formed the habit of doing so.*

What Mr. Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of *rules* when he is doing so.

Here is our mother tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet some schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between the Sherwin Cody method and these schools. Here is an illustration: Some time ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper grade pupils in Gary, Indiana. By means of unique practice exercises, *Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under the old methods.* There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's method is habit formation. Anyone can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solved this problem in a simple, unique, sensible way.

100% Self-Correcting Device

Suppose he himself could be standing at your elbow. Every time you mispronounced or mis-



Sherwin Cody

spelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct forms and the right words in speaking and writing.

If you continued to make the same mistake over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, but would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this. It is like Mr. Cody's voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to study anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting, he brought to light some highly interesting facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing. Obviously, if one could learn to spell, use and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered them, there would be no bugbear of punctuation to handicap us in our writings.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid those twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day is required.* Fifteen minutes, not of study, but of fascinating practice! Students of Mr. Cody's method do their work in any spare moment they can snatch. They do it riding to work, or at home. They take fifteen minutes from the time usually spent in profitless reading or amusement. The results are phenomenal.

Improves Social Status

The Sherwin Cody method places an excellent command of the English language within the grasp of everyone. Those who take advantage of it gain something so priceless that it cannot be measured in terms of money. They gain a mark of breeding that cannot be erased as long as they live. They gain a facility in speech that marks them as educated people in whatever society they find themselves. They gain the self-confidence and self-respect which this ability inspires. It enables those who master the Cody method to advance their social status in keeping with their new homes and economic standing. As for material reward, certainly the importance of good English in the race for success cannot be overestimated. An investment of only a few dollars in yourself will pay lifelong dividends.

FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered in Mr. Cody's method. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This is published by the Sherwin Cody Course in English. It is available free upon request. There is no obligation in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more about what Sherwin Cody's method can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day." Merely mail the coupon, a letter or postal card for it. No salesman will call.

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Inspiration of Bible

(Continued from page 1)

and yet such is the common utterance of the Bible authors. No human genius ever yet agreed with any other human genius as to the things it most concerns men to know, and, therefore, however exalted his equipment, it differs not merely in degree, but in kind from the inspiration of the Scriptures.

In its mode the divine agency is inscrutable, though its effects are knowable. We do not undertake to say just how the Holy Spirit operated on the minds of these authors to produce these books any more than we undertake to say how He operates on the human heart to produce conversion, but we accept the one as we do the other on the testimony that appeals to faith.

4. Inspired writings, not inspired men.

When we speak of the Holy Spirit coming upon the men in order to the composition of the books, it should be further understood that *the object is not the inspiration of the men but the books—not the writers but the writings.* It terminates upon the record, in other words, and not upon the human instrument who made it.

To illustrate: Moses, David, Paul, John, were not always and everywhere inspired, for then always and everywhere they would have been infallible and inerrant, which was not the case. They sometimes made mistakes in thought and erred in conduct. But however fallible and errant they may have been as men compassed with infirmity like ourselves, such fallibility or errancy was never under any circumstances communicated to their sacred writings.

Ecclesiastes is a case in point, which on the supposition of its Solomonic authorship, is giving us a history of his search for happiness "under the sun." Some statements in that book are only partially true while others are altogether false, therefore it cannot mean that Solomon was inspired as he tried this or that experiment to find what no man has been able to find outside of God. But it means that his language is inspired as he records the various feelings and opinions which possessed him in the pursuit.

This disposes of a large class of objections sometimes brought against the doctrine of inspiration—those, for example, associated with the question as to whether the Bible is the Word of God or only contains that Word. If by the former be meant that God spake every word in the Bible, and hence that every word is true, the answer must be *no*; but if it be meant that God caused every word in the Bible, true or false, to be recorded, the answer should be *yes*.

There are some who deny this and limit it to only the prophetic portions, the words of Jesus Christ, and, say, the profound spiritual teachings of the Epistles. The historical books in their judgment, and as an example, do not require inspiration because their data were obtainable from natural sources.

The Bible itself, however, knows of no limitations, as we shall see: "All scripture is given by inspiration of God." The historical data, most of it at least, might have been obtained from natural sources, but what about the supernatural guidance required in their selection and narration? Compare, for answer, the records of creation, the fall, the deluge, and so on, found in Genesis with those recently discovered by excavations in Bible lands. Do not the results of the pick-axe and the spade point to the same original as the Bible, and yet do not their childishness and grotesqueness often bear evidence of the human and sinful mold through which they ran? Do they not show the need of some power other than man himself to lead him out of the labyrinth of error into the open ground of truth?

Furthermore, are not the historical books in some respects the most important in the Bible? Are they not the bases of its doctrine? Does not the doctrine of sin need for its starting point the record of the fall? Could we so satisfactorily understand justification did we not have the story of God's dealings with Abraham? And what of the priesthood of Christ? Dismiss Leviticus and what can be

done ever seen is an academic question merely, and without value. But do they not fail to see that the character and perfection of the Godhead are involved in that inerrancy?

Some years ago a "liberal" theologian, deprecating this discussion as not worthwhile, remarked that it was a matter of small consequence whether a pair of trousers were originally perfect if they were now rent. To which the valiant and witty David James Burdell replied, that it might be a matter of small consequence to the wearer of the trousers, but the tailor who made them would prefer to have it understood that they did not leave his shop that way. And then he added, that if the Most High must train among knights of the shears He might at least be regarded as the best of the guild, and One who drops no stitches and sends out no imperfect work.

Is it not with the written Word as with the incarnate Word? Is Jesus Christ to be regarded as imperfect because His character has never been perfectly reproduced before us? Can He be the incarnate Word unless He were absolutely without sin? And by the same token, can the Scriptures be the written Word unless they were inerrant?

But if this question be so purely speculative and valueless, what becomes of the science of Biblical criticism by which properly we set such store today? Do builders drive piles into the soft earth if they never expect to touch bottom? Do scholars dispute about the Scripture text and minutely examine the history and meaning of single words, "the delicate coloring of mood, tense and accent," if at the end there is no approximation to an absolute? As Dr. George H. Bishop says, does not our concordance, every time we take it up, speak loudly to us of a once inerrant parchment? Why do we not possess concordances for the very words of other books?

Nor is that original parchment so remote a thing as some suppose. Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship today affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of that original text? Let candid consideration be given to these things and it will be seen that we are not pursuing a phantom in contending for an inspired autograph of the Bible.

II. Extent of Inspiration

1. The inspiration of Scripture includes the whole and every part of it.

There are some who deny this and limit it to only the prophetic portions, the words of Jesus Christ, and, say, the profound spiritual teachings of the Epistles. The historical books in their judgment, and as an example, do not require inspiration because their data were obtainable from natural sources.

The Bible itself, however, knows of no limitations, as we shall see: "All scripture is given by inspiration of God." The historical data, most of it at least, might have been obtained from natural sources, but what about the supernatural guidance required in their selection and narration? Compare, for answer, the records of creation, the fall, the deluge, and so on, found in Genesis with those recently discovered by excavations in Bible lands. Do not the results of the pick-axe and the spade point to the same original as the Bible, and yet do not their childishness and grotesqueness often bear evidence of the human and sinful mold through which they ran? Do they not show the need of some power other than man himself to lead him out of the labyrinth of error into the open ground of truth?

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done of Hebrews? Is not the Acts of the Apostles historical, but can we afford to lose its inspiration?

And then, too, the historical books are, in many cases, prophetic as well as historical. Do not the types and symbols in them show forth the Saviour in all the varying aspects of His grace? Has not the story of Israel the closest relation as type and anti-type to our spiritual redemption? Does not Paul teach this in I Corinthians, 10:6-11? And if these things were thus written for our learning, does not this imply their inspiration?

Indeed, the historical books have the strongest testimony borne to their importance in other parts of the Bible. This will appear more particularly as we proceed, but take, in passing, Christ's use of Deuteronomy in His conflict with the tempter. Thrice does He overcome him by a citation from that historical book without note or comment. Is it not difficult to believe that neither He nor Satan considered it inspired?

Thus without going further, we may say, with Dr. DeWitt of Princeton, that it is impossible to secure the *religious* infallibility of the Bible—which is all the objector regards as necessary—if we exclude Bible history from the sphere of its inspiration. But if we include Bible history at all, we must include the whole of it, for who is competent to separate its parts?

2. The inspiration includes not only all the books of the Bible in general but in detail, the form as well as the substance, the word as well as the thought.

This is sometimes called the verbal theory of inspiration and is vehemently spoken against in some quarters. It is too mechanical, critics argue, it degrades the writers to the level of machines, it has a tendency to make skeptics, and all that.

This last remark, however, is not so alarming as it sounds. The doctrine of the eternal retribution of the wicked is said to make skeptics, and also that of a vicarious atonement, not to mention other revelations of Holy Writ. The natural mind takes to none of these things. But if we are not prepared to yield the point in one case for such a reason, why should we be asked to do it in another?

And as to degrading the writers to the level of machines, even if it were true, as it is not, why should fault be found when one considers the result? Which is the more important, the free agency of a score or two of mortals, or the divinity of their message? The whole argument is just a spark from the anvil on which the race is even trying to hammer out the definition of itself.

But we are insisting upon no theory—not even the verbal theory—if it altogether excludes the human element in the transmission of the sacred Word. As Dr. Henry B. Smith says, "God speaks through the personality as well as the lips of His messengers," and we may pour into that word "personality" everything that goes to make it—the age in which the person lived, his environment, his degree of culture, his temperament and all the rest. As Wayland Hoyt expressed it, "Inspiration is not a mechanical, crass, bald compulsion of the sacred writers, but rather a dynamic, divine influence over their freely-acting faculties" in order that the latter in relation to the subject matter then in hand be kept inerrant, i.e., without mistake or fault. It is limiting the Holy One of Israel to say that He is unable to do this without turning a human being into an automaton. Has He who created man as a free agent left Himself no opportunity to mold his thoughts into forms of speech inerrantly expressive of His will, without destroying that which He has made?

And, indeed, wherein resides man's free agency, in his mind or in his mouth? Shall we say he is free while God controls his thought, but that he becomes a mere machine when that control extends to the expression of his thought?

But returning to the argument, if the divine influence upon the writers did not extend to the form as well as the substance of their writings; if, in other words, God gave them only the thought,

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Inspiration of Bible

(Continued from page 6)

permitting them to express it in their own words, what guarantee have we that they have done so? An illustration the writer has frequently used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

"Gentlemen: We misunderstood your letter and will now fill your order."

Imagine the employer's surprise, when a little later this was set before him for his signature:

"Gentlemen: We misunderstood your letter and will not fill your order."

The mistake was only a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

In the same way the human authors of the Bible were men of like passions with ourselves. Their motives were pure, their intentions good, but even if their subject matter were the commonplaces of men, to say nothing of the mysterious and transcendent revelation of a holy God, how could it be an absolute transcript of the mind from which it came in the absence of miraculous control?

In the last analysis, it is the Bible itself, of course, which must settle the question of its inspiration and the extent of it, and to this we come in the consideration of the proof, but we may be allowed a final question. Can even God Himself give a thought to man without the words that clothe it? Are not the two inseparable, as much so "as a sum and its figures, or a tune and its notes?" Has any case been known in human history where a healthy mind has been able to create ideas without expressing them to its own perception? In other words, as Dr. A. J. Gordon once observed: "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words."

III. Proof of Inspiration

1. The inspiration of the Bible is proven by the philosophy, or what may be called the nature of the case.

The proposition may be stated thus: The Bible is the history of the redemption of the race, or from the side of the individual, a supernatural revelation of the will of God to men for their salvation. But it was given to certain men of one age to be conveyed in writing to other men in different ages. Now all men experience difficulty in giving faithful reflections of their thoughts to others because of sin, ignorance, defective memory and the inaccuracy always incident to the use of language.

Therefore it may easily be deduced that if the revelation is to be communicated precisely as originally received, the same supernatural power is required in the one case as in the other. This has been sufficiently elaborated in the foregoing and need not be dwelt upon again.

2. It may be proven by the history and character of the Bible.

Bible inspiration may be proven by all that has been assumed as to its authenticity and credibility. All that goes to prove these things goes to prove its inspiration.

To borrow in part, the language of Westminster Confession, "the heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style and the scope and completeness of its design" all indicate the divinity of its origin.

The more we think upon it the more we must be convinced that men unaided by the Spirit of God could neither have conceived, nor put together, nor preserved in its integrity that precious deposit known as the Sacred Oracles.

3. But the strongest proof is the declarations of the Bible itself and the inferences to be drawn from them.

Nor is this reasoning in a circle as some might think. In the case of a man as to whose veracity there is no doubt, no hesitancy is felt in accepting what he says about himself; and since the Bible is demonstrated to be true in its statements of facts by unassailable evidence, may we not accept its witness in its own behalf?

Take the argument from Jesus Christ as an illustration. He was content to be tested by the prophecies that went before on Him, and the result of that ordeal was the establishment of His claims to be the Messiah beyond a peradventure. That complex system of prophecies, rendering collusion or counterfeit impossible, is the uncontested proof that He was what He claimed to be. But of course, He in whose birth, and life, and death, and resurrection such marvelous prophecies met their fulfillment, became, from the hour in which His claims were established, a witness to the divine authority and infallible truth of the sacred records in which these prophecies are found.—(*The New Apologetic*, by Professor Robert Watts, D.D.)

It is so with the Bible. The character of its contents, the unity of its parts, the fulfillment of its prophecies, the miracles wrought in its parts, the fulfillment it has accomplished in the lives of nations and of men, all these go to show that it is divine, and if so, that it may be believed in what it says about itself.

A. Argument for the Old Testament

To begin with the Old Testament, (a) consider how the writers speak of the origin of their messages. Dr. James H. Brookes is authority for saying that the phrase, "Thus saith the Lord" or its equivalent, is used by them 2,000 times. Suppose we eliminate this phrase and its necessary context from the Old Testament in every instance, one wonders how much of the Old Testament would remain.

(b) Consider how the utterances of the Old Testament writers are introduced into the New. Take Matthew 1:22 as an illustration, "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spake, but the Lord who spake through the prophet.

(c) Consider how Christ and His apostles regard the Old Testament. He came "not to destroy but to fulfill the law and the prophets." Matthew 5:17. "The scripture cannot be broken" John 10:35. He sometimes used single words as the bases of important doctrines, twice in Matthew 22, at verses 31, 32 and 42-45. The apostles do the same. See Galatians 3:16, Hebrews 2:8, 11 and 12:26, 27.

(d) Consider what the apostles directly teach upon the subject. Peter tells us that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (II Peter 1:21, A.S.V.). "Prophecy" here applies to the word written as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without reference to time past, present or to come. As a matter of fact, what Peter declares is that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired by God.

Of course Paul says the same, in language even plainer, in II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable." The phrase "inspiration of God" means literally *God-breathed*. The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers, since the New Testament as such was not then generally known.

As this verse is given somewhat differently in the American Standard Version we dwell upon it a moment longer. It there reads, "Every scripture inspired of God is also profitable," and the caviller is disposed to say that therefore some Scripture may be inspired and some may not be, and that

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the profitability extends only to the former and not the latter.

But aside from the fact that Paul would hardly be guilty of such a weak truism as that, it may be stated in reply first, that the King James rendering of the passage is not only the more consistent scripture, but the more consistent Greek. Several of the best Greek scholars of the period affirm this, including some of the revisers themselves who did not vote for the change. And secondly, even the revisers place it in the margin as of practically equal authority with their preferred translation, and to be chosen by the reader if desired. There are not a few devout Christians, however, who would be willing to retain the rendering of the American Standard Version as being stronger than the King James, and who would interpolate a word in applying it to make it mean, "Every scripture (*because*) inspired of God is also profitable." We believe that both Gausser and Wordsworth take this view, two as staunch defenders of plenary inspiration as could be named.

B. Argument for the New Testament

We are sometimes reminded that, however strong and convincing the argument for the inspiration of the Old Testament, that for the New Testament is only indirect. "Not one of the evangelists tells us that he is inspired," says a certain theological professor, "and not one writer of an Epistle, except Paul."

We shall be prepared to dispute this statement a little further, but in the meantime let us reflect that the inspiration of the Old Testament being assured as it is, why should similar evidence be required for the New? Whoever is competent to speak as a Bible authority knows that the *unity* of the Old and New Testaments is the strongest demonstration of their common source. They are seen to be not two books, but only two parts of one book.

To take then the analogy of the Old Testament. The foregoing argument proves its inspiration as a whole, although there were long periods separating the different writers, Moses and David let us say, or David and Daniel, the Pentateuch and the Psalms, or the Psalms and the Prophets, as long, or longer, than between Malachi and Matthew, or Ezra and the Gospels. If then to carry conviction for the plenary inspiration of the Old Testament as a whole, it is not necessary to prove it for every book, why, to carry conviction for the plenary inspiration of the *Bible* as a whole is it necessary to do the same?

We quote here a paragraph or two from Dr. Nathaniel West. He is referring to II Timothy 3:16, which he renders, "Every scripture is inspired of God," and adds:

"The distributive word 'every' is used not only to particularize each individual scripture of the Canon that Timothy had studied from his youth, but also to include, along with the Old Testament the New Testament Scriptures extant in Paul's day, and any others, such as those that John wrote after him.

"The Apostle Peter tells us that he was in possession, not merely of some of Paul's Epistles, but 'all his Epistles,' and places them canonically, in the same rank with what he calls 'the other scriptures,' i.e., of equal inspiration and authority with the 'words spoken before by the Holy Prophets, and the commandment of the Lord and Saviour, through the Apostles.' II Peter 3:2, 16.

"Paul teaches the same coordination of the Old and New Testaments. Having referred to the Old as a unit, in his phrase 'Holy Scriptures,' which the revisers translate 'Sacred Writings,' he proceeds to particularize. He tells Timothy that 'every scripture,' whether of Old or New Testament production, 'is inspired of God.' Let it be in the Pentateuch, the Psalms, the Prophets, the Historical Books, let it be a chapter or a verse; let it be in the Gospels, the Acts, his own or Peter's Epistles, or even John's writings, yet to be, still each part of the Sacred Collection is God-given and because of that possesses divine authority as part of the Book of God."

We read this from Dr. West twenty years ago, and rejected it

as his dictum. We read it today, with deeper and fuller knowledge of the subject, and we believe it to be true.

It is somewhat as follows that Dr. Gausser in his exhaustive "Theopneustia" gives the argument for the inspiration of the New Testament.

(a) The New Testament is the later, and for that reason the more important revelation of the two, and hence if the former were inspired, it certainly must be true of the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . . Therefore we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered still more conclusive by the circumstance that the New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old Testament. See Matthew 1:22, 23 for an illustration of the first, Acts 13:19 to 39 for the second and Galatians 5:6 for the third. Assuredly these things would not be true if the New Testament were not of equal, and in a certain sense, even greater authority than the Old.

(b) The writers of the New Testament were of an equal or higher rank than those of the Old. That they were prophets is evident from such allusions as Romans 16:25-27, and Ephesians 3:4, 5. But that they were more than prophets is indicated in the fact that wherever in the New Testament prophets and apostles are both mentioned, the last-named is always mentioned first (see I Cor 12:28; Eph. 2:20, 4:11). It is also true that the writers of the New Testament had a higher mission than those of the Old, since they were sent forth by Christ, as He had been sent forth by the Father (John 20:21). They were to go, not to a single nation only (as Israel), but into all the world (Matt. 28:19). They received the keys of the kingdom of Heaven (Matt. 16:19). And they are to be pre-eminently rewarded in the regeneration (Matt. 19:28). Such considerations and comparisons as these are not to be overlooked in estimating the authority by which they wrote.

(c) The writers of the New Testament were especially qualified for their work, as we see in Matthew 10:19, 20; Mark 13:11; Luke 12:2; John 14:26 and John 16:13, 14. These passages will be dwelt on more at length in a later division of our subject, but just now it may be noticed that in some of the instances, inspiration of the most absolute character was promised as to what they should speak—the inference being warranted that none the less would they be guided in what they wrote. Their spoken words were limited and temporary in their sphere, but their written utterances covered the whole range of revelation and were to last forever. If in the one case they were inspired, how much more in the other?

(d) The writers of the New Testament directly claim divine inspiration. See Acts 15:23-29, where, especially at verse 28, James is recorded as saying, "for it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." Here it is affirmed very clearly that the Holy Ghost is the real writer of the letter in question and simply using the human instruments for His purpose. Add to this I Corinthians 2:13, where Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or as the margin of the American Standard Version puts it, "imparting spiritual things to spiritual men." In I Thessalonians 2:13 the same writer says: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth the word of God." In II Peter 3:2 the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 of the same chapter he does the same with the writings

of Paul, classifying them "with the other scriptures." Finally, in Revelation 2:7, although it is the Apostle John who is writing, he is authorized to exclaim: "He that hath an ear let him hear what the Spirit saith unto the churches," and so on throughout the epistles to the seven churches.

C. Argument for the Words

The evidence that the inspiration includes the form as well as the substance of the Holy Scriptures, the word as well as the thought, may be gathered in this way.

1. There were certainly some occasions when the words were given to the human agents.

Take the instance of Balaam (Num. 22:38; 23:12, 16). It is clear that this self-seeking prophet thought, i.e., desired to speak differently from what he did, but was obliged to speak the word that God put in his mouth. There are two incontrovertible witnesses to this, one being Balaam himself and the other God.

Take Saul (I Sam. 10:10), or at a later time, his messengers (19:20-24). No one will claim that there was not an inspiration of the words here. And Caiaphas also (John 11:49-52), of whom it is expressly said that when he prophesied that one man should die for the people, "this spake he not of himself." Who believes that Caiaphas meant or really knew the significance of what he said?

And how entirely this harmonizes with Christ's promise to His disciples in Matthew 10:19, 20 and elsewhere. "When they deliver you up take no thought (be not anxious) how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father which speaketh in you." Mark is even more emphatic: "Neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost."

Take the circumstance of the

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day of Pentecost (Acts 2:4-11), when the disciples "began to speak with other tongues as the Spirit gave them utterance." Parthians, Medes, Elamites, the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, in the parts of Libya about Cyrene, the strangers of Rome, Cretes and Arabians all testified, "we do hear them speak in our tongues the wonderful works of God!" Did not this inspiration include the words? Did it not indeed exclude the thought? What clearer example could be desired?

To the same purport consider Paul's teaching in I Corinthians 14 about the gift of tongues. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries; but no one understandeth him, therefore he is to pray that he may interpret. Under some circumstances, if no interpreter be present, he is to keep silence in the church and speak only to himself and to God.

But better still, consider the utterance of I Peter 1:10, 11, where he speaks of them who prophesied of the grace that should come, as "searching what, or what manner of time, the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow, to whom it was revealed," and so on.

"Should we see a student who, having taken down the lecture of a profound philosopher, was now studying diligently to comprehend the sense of the discourse which he had written, we should understand simply that he was a pupil and not a master; that he had nothing to do with originating either the thoughts or the words of the lecture, but was rather a disciple whose province it was to understand what he had transcribed, and so be able to communicate it to others.

"And who can deny that this is the exact picture of what we have in this passage from Peter? Here were inspired writers studying the meaning of what they themselves had written. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."—A. J. Gordon in *The Ministry of the Spirit*, pp. 173, 174.

2. The Bible plainly teaches that inspiration extends to its words.

We spoke of Balaam as uttering that which God put in his mouth, but the same expression is used by God Himself with reference to His prophets. When Moses would excuse himself from service because he was not eloquent, He who made man's mouth said, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exod. 4:10-12). And Dr. James H. Brookes' comment is very pertinent. "God did not say I will be with thy mind, and teach thee what thou shalt think; but I will be with thy mouth and teach thee what thou shalt say. This explains why, forty years afterwards, Moses said to Israel, 'Ye shall not add unto the word I command you, neither shall ye diminish ought from it.' (Deut. 4:2)" Seven times Moses tells us that the tables of stone containing the commandments were the work of God, and the writing was the writing of God, graven upon the tables (Exod. 31:16).

Passing from the Pentateuch to the poetical books we find David saying, "The Spirit of the Lord spake by me, and his word was in my tongue" (II Sam. 23:1, 2). He, too, does not say, God thought by me, but spake by me.

Coming to the prophets, Jeremiah confesses that, like Moses, he recoiled from the mission on which he was sent and for the same reason. He was a child and could not speak. "Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold I have put my word in thy mouth" (Jer. 1:6-9).

All of which substantiates the declaration of Peter quoted earlier, that "no prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit." Surely, if the will

of man had *nothing* to do with the prophecy, he could not have been at liberty in the selection of words.

So much for the Old Testament, but when we reach the New, we have the same unerring and verbal accuracy guaranteed to the apostles by the Son of God, as we have seen. And we have the apostles making claim of it, as when Paul in I Corinthians 2:12, 13 distinguishes between the "things" or the thoughts which God gave him and the words in which he expressed them, and insisting on the divinity of both; "Which things also we speak," he says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." In Galatians 3:16, following the example of his divine Master, he employs not merely a single word, but a single letter of a word as the basis of an argument for a great doctrine. The blessing of justification which Abraham received has become that of the believer in Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The writer of the Epistle to the Hebrews bases a similar argument on the word "all" in chapter 1:8, on the word "one" in 1:11, and on the phrase "yet once more" in 12:26, 27.

To recur to Paul's argument in Galatians, Archdeacon Farrar in one of his writings denies that by any possibility such a Hebraist as he, and such a master of Greek usage could have argued in this way. He says Paul must have known that the plural of the Hebrew and Greek terms for "seed" is never used by Hebrew or Greek writers to designate human offspring. It means, he says, various kinds of grain.

His artlessness is amusing. We accept his estimate of Paul's knowledge of Hebrew and Greek, says Professor Watts, he was certainly a Hebrew of the Hebrews, and as to his Greek he could not only write it but speak it as we know, and quote what suited his purpose from the Greek poets. But on his supposition we feel justified in asking Dr. Farrar whether a lexicographer in searching Greek authors for the meaning they attached the *spermata*, the Greek for "seeds," would not be inclined to add "human offspring" on so good an authority as Paul?

Nor indeed would they be limited to his authority, since Sophocles uses it in the same way, and Aeschylus. "I was driven away from my country by my own offspring" (*spermata*)—literally by my own seeds, is what the former makes one of his characters say.

Dr. Farrar's rendering of *spermata* in Galatians 3:16 on the other hand would make nonsense if not sacrilege. "He saith not unto various kinds of grain as of many, but as of one, and to thy grain, which is Christ."

"Granting then, what we thank

no man for granting, that *spermata* means human offspring,

it is evident that despite all opinions to the contrary, this passage sustains the teaching of an inspiration of Holy Writ extending to its very words."

3. But the most unique argument for the inspiration of the words of Scripture is the relation which Jesus Christ bears to them.

In the first place, He Himself was inspired as to His words. In the earliest reference to His prophetic office (Deut. 18:18), Jehovah says, "I will put my words in his mouth, and he shall speak . . . all that I shall command him." A limitation on His utterance which Jesus everywhere recognizes. "As my Father hath taught me, I speak these things;" "the Father which sent me, he gave me a commandment what I should say, and what I should speak;" "whatsoever I speak therefore, even as the Father said unto me, so I speak;" "I have given unto them the words which thou gavest me;" "the words that I speak unto you, they are spirit and they are life." (John 6:63; 8:26, 28, 40; 12:49, 50.)

The thought is still more impressive as we read of the relation of the Holy Spirit to the God-man. "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor;"

"he through the Holy Ghost had given commandments unto the apostles;" "the revelation of Jesus Christ which God gave unto Him;" "these things saith He that holdeth the seven stars in his right hand;" "he that hath an ear let him hear what the Spirit saith unto the churches" (Luke 4:18; Acts 1:2; Rev. 1:1; 2:11). If the incarnate Word needed the unction of the Holy Ghost to give to men the revelation He received from the Father in whose bosom He dwells; and if the agency of the same Spirit extended to the words He spoke in preaching the gospel to the meek or dictating an Epistle, how much more must these things be so in the case of ordinary men when engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency?"—*The New Apologetic*, pp. 67, 68.

In the second place He used the Scriptures as though they were inspired as to their words. In Matthew 22:31, 32, He substantiates the doctrine of the resurrection against the skepticism of the Sadducees by emphasizing the present tense of the verb "to be" i.e., the word "am" in the language of Jehovah to Moses at the burning bush. In verses 42-45 of the same chapter He does the same for His own deity by alluding to the second use of the word "Lord" in Psalm 110. "The LORD said unto my Lord . . . If David then call

that for all who rely upon Him, the most embarrassing of problems is transformed into a historical fact, palpable and clear. Jesus no doubt was aware of the difficulties connected with the inspiration of the Scriptures, but did this prevent Him from appealing to their testimony with unreserved confidence? Let that which was sufficient for Him suffice for you. Fear not that the rock which sustained the Lord in the hour of His temptation and distress will give way because you lean too heavily upon it."

In the third place, Christ teaches that the Scriptures are inspired as to their words. In the Sermon on the Mount He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Here is testimony confirmed by an oath, for "verily" on the lips of the Son of Man carries such force. He affirms the indestructibility of the law, not its substance merely but its form, not the thought but the word.

"One* jot or tittle shall in no wise pass from the law." The "jot" means the *yod*, the smallest letter in the Hebrew alphabet, while the "tittle" means the *horn*, a short projection in certain letters extending the base line beyond the upright one which rests upon it. A reader unaccustomed to the Hebrew needs a strong eye to see the tittle, but Christ guarantees that as a part of the sacred text neither the tittle nor the *yod* shall perish.

The elder Lightfoot, the Hebraist and rabbinical scholar of the Westminster Assembly time, has called attention to an interesting story of a certain letter *yod* found in the text of Deuteronomy 32:18. It is in the word *teshi*, to forsake, translated in the King James as "unmindful." Originally it seems to have been written smaller even than usual, i.e., undersized, and yet notwithstanding the almost infinite number of times in which copies have been made, that little *yod* stands there today just as it ever did. Lightfoot spoke of it in the middle of the seventeenth century, and although two more centuries and a half have passed since then with all their additional copies of the book, yet it still retains its place in the sacred text. Its diminutive size is referred to in the margin, "but no hand has dared to add a hair's breadth to its length," so that we can still employ his words, and say that it is likely to remain there forever.

The same scholar speaks of the effect a slight change in the form of a Hebrew letter might produce in the substance of the thought for which it stands. He takes as an example two words, "Chalal" and "Halal," which differ from each other simply in their first radicals. The "Ch" in Hebrew is expressed by one letter the same as "H," the only distinction being a slight break or opening in the left limb of the latter. It seems too trifling to notice, but let that line be broken where it should be continuous, and "Thou shalt not profane the name of thy God" in Leviticus 18:21, becomes "Thou shalt not praise the name of thy God." Through that aperture, however small, the entire thought of the divine mind oozes out, so to speak, and becomes quite antagonistic to what was designed.

This shows how truly the thought and the word expressing it are bound together, and that whatever effects the one imperils the other. As another says, "The bottles are not the wine, but if the bottles perish, the wine is sure to be spilled." It may seem like narrow-mindedness to contend for this, and an evidence of enlightenment or liberal scholarship to treat it with indifference, but we should be prepared to take our stand with Jesus Christ in the premises and if necessary go outside the camp bearing our reproach.

IV. Difficulties and Objections

That there are difficulties in the way of accepting a view of inspiration like this goes without saying. But to the finite mind there must always be difficulties connected with a revelation from the Infinite, and it cannot be otherwise. This has been mentioned be-

fore. Men of faith, and it is such we are addressing, and not men of the world, do not wait to understand or resolve all the difficulties associated with other mysteries of the Bible before accepting them as divine, and why should they do so in this case?

Moreover, Archbishop Whately's dictum is generally accepted, that we are not obliged to clear away every difficulty about a doctrine in order to believe it, always provided that the facts on which it rests are true. And particularly is this the case where the rejection of such a doctrine involves greater difficulties than its belief, as it does here.

For if this view of inspiration be rejected, what have its opponents to give in its place? Do they realize that any objections to it are slight in comparison with those to any other view that can be named? And do they realize that this is true because this view has the immeasurable advantage of agreeing with the plain declarations of Scripture on the subject? In other words, as Dr. Burrell says, those who assert the inerrancy of the Scripture autographs do so on the authority of God Himself, and to deny it is of a piece with the denial that they teach the forgiveness of sins or the resurrection from the dead. No amount of exegetical turning and twisting can explain away the assertions already quoted in these pages, to say nothing of the constant undertone of evidence we find in the Bible everywhere to their truth.

And speaking of this further, are we not justified in requiring of the objector two things? First, on any fair basis of scientific investigation, is he not obliged to dispose of the evidence here presented before he impugns the doctrine it substantiates? And second, after having disposed of it, is he not equally obligated to present the Scriptural proof of whatever other view of inspiration he would have us accept? Has he ever done this, and if not, are we not further justified in saying that it cannot be done? But let us consider some of the difficulties.

1. There are the so-called discrepancies or contradictions between certain statements of the Bible and the facts of history or natural science.

The best way to meet these is to treat them separately as they are presented, but when you ask for them you are not infrequently met with silence. They are hard to produce, and when produced, who is able to say that they belong to the original parchments? As we are not contending for an inerrant translation, does not the burden of proof rest with the objector?

But some of these "discrepancies" are easily explained. They do not exist between statements of the Bible and facts of science but between erroneous interpretations of the Bible and immature conclusions of science. The old story of Galileo is in point, who did not contradict the Bible in affirming that the earth moved round the sun but only the false theological assumptions about it. In this way advancing light has removed many of these discrepancies, and it is fair to presume with Dr. Charles Hoge that further light would remove all.

2. There are the differences in the narratives themselves.

In the first place, the New Testament writers sometimes change important words in quoting from the Old Testament which it is assumed could not be the case if in both instances the writers were inspired. But it is forgotten that in the Scriptures we are dealing not so much with different human authors as with one divine Author. It is a principle in ordinary literature that an author may quote himself as he pleases, and give a different turn to an expression here and there as a changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teaching of an earlier dispensation to the circumstances of a later one, as to afford

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Inspiration of Bible

(Continued from page 8)

a confirmation of their divine origin rather than an argument against it?

We offered illustrations of this earlier, but to those would now add Isaiah 59:20 quoted in Romans 11:26, and Amos 9:11 quoted in Acts 15:16. And to any desiring to further examine the subject we would recommend the valuable work of Professor Franklin Johnson, of Chicago University, entitled *The Quotations in the New Testament from the Old*.

Another class of differences, however, is where the same event is sometimes given differently by different writers. Take that most frequently used by the objectors, the inscription on the cross, recorded by all the evangelists and yet differently by each. How can such records be inspired, it is asked.

It is to be remembered in reply, that the inscription was written in three languages calling for a different arrangement of the words in each case, and that one evangelist may have translated the Hebrew, and another the Latin, while a third recorded the Greek. It is not said that any one gave the full inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors but with one divine Author, may not the Holy Spirit here have chosen to emphasize some one particular fact, or phase of a fact of the inscription for a specific and important end? Examine the records to determine what this fact may have been. Observe that whatever else is omitted, all the narratives record the momentous circumstances that the Sufferer on the cross was THE KING OF THE JEWS.

Could there have been a cause for this? What was the charge preferred against Jesus by His accusers? Was He not rejected and crucified because He said He was the King of the Jews? Was not this the central idea Pilate was providentially guided to express in the inscription? And if so, was it not that to which the evangelists should bear witness? And should not that witness have been borne in a way to dispel the thought of collusion in the premises? And did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? And do we not have this very thing in the four Gospels?

These accounts supplement but do not contradict each other. We place them before the eye in the order in which they are recorded: The entire inscription evidently was "This is Jesus of Nazareth the King of the Jews," but we submit that the foregoing presents a reasonable argument for the differences in the records.

3. There is the variety in style.

Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style!

Literary style is a method of selecting words and putting sentences together which stamps an author's work with the influence of his habits, his condition in society, his education, his reasoning, his experience, his imagination and his genius. These give his mental and moral physiognomy and make up style.

But is not God free to act with or without these fixed laws? There are no circumstances which tinge His views or reasonings, and He has no idiosyncrasies of speech, and no mother tongue through which He expresses His character, or leaves the finger mark of genius upon His literary fabrics.

It is a great fallacy then, as Dr. Thomas Armitage once said, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, had He selected its words. As the author of all styles, rather does he use them all at His pleasure. He bestows all the powers of mental individuality upon His instruments for using the Scriptures, and then

uses their powers as He will to express His mind by them.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among other things convinces us that, however controlled by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegetable life there may be but one genus, while its members are classified into a thousand species. From the bulbous roots come the tulip, the hyacinth, the crocus, and the lily in every shape and shade, without any cause either of natural chemistry or culture. It is exclusively attributable to the variety of styles which the mind of God devises. And so in the sacred writings His mind is seen in the infinite variety of expression which dictates the wording of every book. To quote Armittage again, "I cannot tell how the Holy Spirit suggested the words to the writers any more than some other man can tell how He suggested the thoughts to them. But if diversity of expression proves that He did not choose the words, the diversity of ideas proves that He did not dictate the thoughts, for the one is as varied as the other."

William Cullen Bryant was a newspaper man but a poet; Edmund Clarence Stedman was a Wall Street broker and also a poet. What a difference in style there was between their editorials and commercial letters on the one hand, and their poetry on the other! Is God more limited than a man?

4. There are certain declarations of Scripture itself.

Does not Paul say in one or two places, "I speak as a man" or "After the manner of man?" Assuredly but is he not using the argument common among men for the sake of elucidating a point? And may he not as truly be led of the Spirit to do that, and to record it, as to do or say anything else? Of course, what he quotes from men is not of the same essential value as what he receives directly from God, but the record of the quotation is as truly inspired.

There are two or three other utterances of his of this character in the seventh chapter of I Corinthians, where he is treating of marriage. At verse 6 he says, "I speak this by permission, not of commandment," and what he means has no reference to the source of his message but the subject of it. In contradiction to the false teaching of some, he says Christians are permitted to marry, but not commanded to do so. At verse 10 he says, "Unto the married I command, yet not I, but the Lord," while at verse 12 there follows, "but to the rest speak I, not the Lord." Does he declare himself inspired in the first instance, and not in the second? By no means, but in the first he is alluding to what the Lord spoke on the subject while here in the flesh, and in the second to what he, Paul, is adding thereto on the authority of the Holy Spirit speaking through him. In other words, putting his own utterances on equality with those of our Lord, he simply confirms their inspiration.

At verse 40 he uses a puzzling expression, "I think also that I have the Spirit of God." As we are contending only for an inspired record, it would seem easy to say that here he records a doubt as to whether he was inspired, and hence everywhere else in the absence of such record of doubt the inspiration is to be assumed. But this would be begging the question, and we prefer the solution of others that the answer is found in the condition of the Corinthian church at that time. His enemies had sought to counteract his teachings, claiming that they had the Spirit of God. Referring to the claim, he says with justifiable irony, "I think also that I have the Spirit of God" (A.S.V.), "I think" in the mouth of one having apostolic authority, says Professor Watts, may be taken as carrying the strongest assertion of the judgment in question. The passage is something akin to another in the same Epistle at the fourteenth chapter, verse 37, where he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that

the things I write unto you are the commandments of the Lord."

Time forbids further amplification on the difficulties and objections nor is it necessary, since there is not one that has not been met satisfactorily to the man of God and the child of faith again and again.

5. Some think verbal inspiration is believed only by the unlearned.

But there is an obstacle to which we would call attention before concluding—not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned, an illusion growing out of still another as to who constitute the learned.

There is a popular impression that in the sphere of theology and religion these latter are limited for the most part to the higher critics and their relatives, and the more rationalistic and iconoclastic the critic the more learned he is esteemed to be. But the fallacy of this is seen in that the qualities which make for a philologist, an expert in human languages, or which give one a wide acquaintance with literature of any kind, in other words the qualities of the higher critic, depend more on memory than judgment, and do not give the slightest guarantee that their possessors can draw a sound conclusion from what they know.

As the author of *Faith and Inspiration* puts it, the work of such a scholar is often like that of a quarryman to an architect. Its entire achievement, though immensely valuable in its place, is just a mass of raw and formless material until a mind gifted in a different direction, and possessing the necessary taste and balance shall reduce or put it into shape for use. The perplexities of astronomers touching Halley's comet is in point. They knew facts that common folks did not know, but when they came to generalize upon them, the man on the street knew that he should have looked in the west for the phenomenon when they bade him look in the east.

Much is said for example about an acquaintance with Hebrew and Greek, and no sensible man will underrate them for the theologian or the Bible scholar, but they are entirely unnecessary to an understanding of the doctrine of inspiration or any other doctrine of Holy Writ. The intelligent reader of the Bible in the English tongue, especially when illuminated by the Holy Spirit, is abundantly able to decide upon these questions for himself. He cannot determine how the Holy Spirit operated on the minds of the sacred penmen because that is not revealed, but he can determine on the results secured because that is revealed. He can determine whether the inspiration covers all the books, and whether it includes not only the substance but the form, not only the thoughts but the words.

Some Great Scholars Who Believed the Bible

We have spoken of scholars and of the learned, let us come to names. We suppose Dr. Sanday, of Oxford, is a scholar, and the Archbishop of Durham, and Dean Burgon, and Professor Orr, of Glasgow, and Principal Forsyth, of Hackney College, and Sir Robert Anderson, and Dr. Kuyper, of Holland, and President Patton, of Princeton, and Howard Osgood of the Old Testament Revision Committee and Matthew B. Riddle of the New, and G. Frederick Wright and Albert T. Clay, the archaeologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend, for twenty-five years professor in the

Theological School of Boston University, and Arthur T. Pierson of the Missionary Review of the World, and a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Baptists, Lutherans, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett, and Tregelles, and Auberlen, and Van Oosterzee, and Charles Hodge and Henry B. Smith, and so many more that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.

Once when the writer was challenged by the editor of a secular daily to name a single living scholar who thus believed, he presented that of a chancellor of a great university, and was told that he was not the kind of scholar that was meant! The kind of scholar not frequently meant by such opposers is the one who is seeking to destroy faith in the Bible as the Word of God, and to substitute in its place a Bible of his own making.

The *Outlook* had an editorial recently, entitled "Whom Shall We Believe?" in which the writer reaffirmed the platitudes that living is a vital much more than an intellectual process, and that truth of the deeper kind is distilled out of experience rather than logical processes. This is the reason he said why many things are hidden from the so-called wise, who follow formal methods of exact observation, and are revealed to babes and sucklings who know nothing of these methods, but are deep in the process of living. No spectator ever yet understood a great contemporary human movement into which he did not enter.

Does this explain why the cloistered scholar is unable to accept the supernatural inspiration of the Scriptures while the men on the firing line of the Lord's army believe in it even to the very words?

Does it explain the faith of our missionaries in foreign lands? Is this what led J. Hudson Taylor to Inland China, and Dr. Guinness to establish the work upon the Congo, and George Mueller and William Quarrier to support the orphans at Bristol and the Bridge of Weirs? Is this—the belief in the plenary inspiration of the Bible—the secret of the evangelical power of D. L. Moody, and Chapman, and Torrey and Gipsy Smith, and practically every evangelist in the field, for to the extent of our acquaintance there are none of these who doubt it? Does this tell why "the best sellers on the market," at least among Christian people, have been the devotional and expository books of Andrew Murray, and Miller and Meyer, and writers of that stamp? Is this why the plain people have loved to listen to preachers like Spurgeon, and McLaren, and Campbell Morgan, and Len Broughton and A. C. Dixon and have passed by

men of the other kind? It is, in a word, safe to challenge the whole Christian world for the name of a man who stands out as a winner of souls who does not believe in the inspiration of the Bible as it has been sought to be explained in these pages.

But we conclude with a kind of concrete testimony—that of the General Assembly of the Presbyterian Church of America, and of a date as recent as 1893. The writer is not a Presbyterian, and therefore with the better grace can ask his readers to consider the character and the intellect represented in such an Assembly. Here are some of our greatest merchants, our greatest jurists, our greatest educators, our greatest statesmen, as well as our greatest missionaries, evangelists and theologians. There may be seen as able and august a gathering of representatives of Christianity in other places and on other occasions, but few that can surpass it. For sobriety of thought, for depth as well as breadth of learning, for wealth of spiritual experience, for honesty of utterance, and virility of conviction, the General Assembly of the Presbyterian Church in America must command attention and respect throughout the world. And this is what it said on the subject we are now considering at its gathering in the city of Washington, the capital of the nation, at the date named:

"THE BIBLE AS WE NOW HAVE IT, IN ITS VARIOUS TRANSLATIONS AND REVISIONS, WHEN FREED FROM ALL ERRORS AND MISTAKES OF TRANSLATORS, COPYISTS AND PRINTERS, IS THE VERY WORD OF GOD, AND CONSEQUENTLY WHOLLY WITHOUT ERROR."

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A Cure for Snakebite

(Continued from page 1)

stores, so their shoes didn't wear out. Neither did they have to make new garments.

How wonderfully God blessed

them. They ought to have been so thankful, but instead were quarrelsome. "We are tired of this kind of food. We don't like it out here in the desert." They quarreled at God. The people who don't like God won't like Bible preachers either. They complained at Moses, and that is bad.

Some of you who hear me now live like heathen. You live as if

there were no God. A lot of you are worse than a pig when you pour food in his trough. He puts both front feet in the trough and his nose under the slop, and doesn't even grunt thanks to God. And you sit down at the table and eat like heathens, as if there were no God. When you have company, some of you have your youngster return thanks. It is a pretty little

show, you think, and without any idea of real thankfulness, you put on a little show. Or you quote from memory some little prayer. Oh, no one ought ever eat food without thanking God. When God gives us food to eat, bread for our bodies and a bed to sleep in, somebody to love us and work to do, we ought never go to bed without thanking God!

And here the children of Israel were guilty of thanklessness.

How many people complain about their job, complain about their health, complain about the house they live in, complain about their food. That's not right! There ought to be a gratitude to God for all His blessings.

So God sent fiery serpents on the thankless people because of their sin. And much people of Israel died!

Some people don't like it because the Bible says God punishes sin, but He does. Some people won't like it because God says that He sometimes sends disaster and trouble as punishment for sin, but that's what He did this time. Many of the people were bitten by snakes, and many of them died. God sent the fiery serpents.

The Snakes Picture Sin

Notice what the snakes represented. Why did God let it happen this way? Why didn't He let lightning strike them? Or why didn't God let them get pneumonia, or let them have some kind of an accident? No, it was snakebite. Why? Because snakebite is a perfect picture of sin. In the Garden of Eden old Satan came in form like a serpent and used a serpent to tempt Adam and Eve to do wrong. From that time on the snake has been used as a type of sin. Satan is "that old serpent, called the Devil, and Satan." John the Baptist said to wicked, ungodly men who came out to be baptized without repentance, "You generation of vipers!" What did he mean? "You are poisoned; you are tainted with sin. Satan dwells in your hearts."

The truth taught in this pamphlet is verified by unnumbered thousands of God's choicest saints who have dared to take Him at His word when He spoke about giving! Its message, if applied, will bring untold blessing in your life.

Regular price, 25c; free with this week's correct puzzle entry.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *Giving Your Way to Prosperity*, your entry must be postmarked by midnight, February 29, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 8 will appear in the March 11 issue of THE SWORD OF THE LORD.

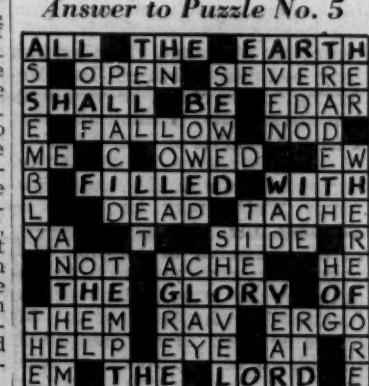
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who have 48 coupons will receive a copy of the popular book, *Home Courtship, Marriage and Children*. Those who have only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. Both of these books were written by Dr. John R. Rice. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

I don't mean that anybody goes to Hell because he inherited something he couldn't help. Not only are we sinners by nature, sinners by inheritance; we are sinners by choice. The sad truth is our hearts are turned away from God. And our poor wicked race is snakebitten by sin.

I wonder, are you snakebitten? A man wrote me how down in North Carolina, under a tobacco plant, a rattlesnake coiled and bit him, and when he looked into those beady eyes he knew he was in desperate danger. Somebody drove him eighty miles an hour to get to the doctor for injections and to get the poison under control.

We are all, this poor race of sinners, like David who said, "I was brought forth in iniquity and in sin did my mother conceive me." As Romans, chapter three,

Answer to Puzzle No. 5



Searching the Scriptures

Judges 7

Gideon, His Three Hundred Men, and God Rout the Midianites

Clues Across

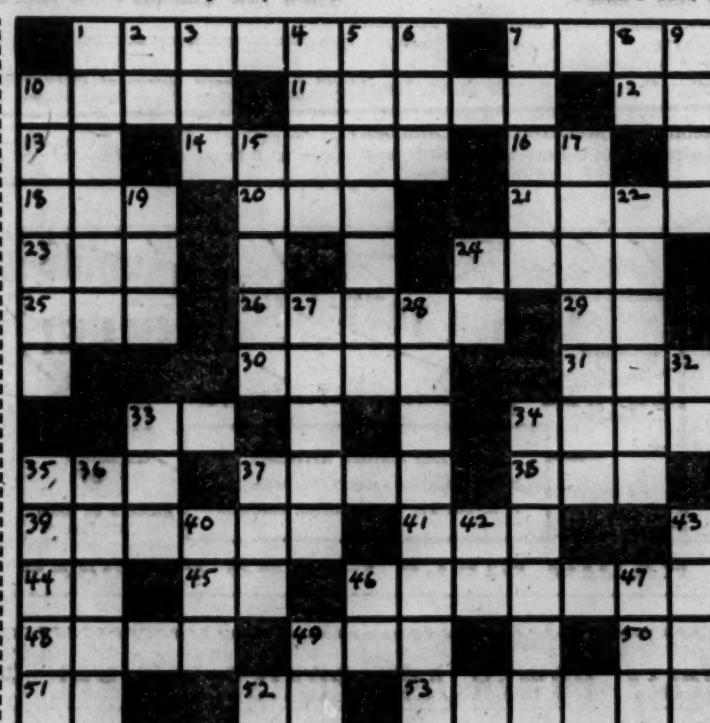
- ruler of Egypt when Israelites left (Exod. 12:29)
- the first man
- "Zeeb _____ slew at the wine-press of Zeeb"
- "and all the host ran, and _____, and fled"
- "The people that are with thee are too many for _____ to give the Midianites"
- initials of direction Abraham had to go to reach Canaan, and city which he left (Gen. 15:7)
- place Israelites encamped after Succoth (Exod. 13:20)
- "Whosoever _____ fearful and afraid, let him return and depart"
- "Do not _____, my beloved brethren" Jas. 1
- to expose to moisture
- "Evening, and morning, and at _____ will I pray, and cry aloud" Ps. 55
- "I tell you, _____: but, except ye repent, ye shall all likewise perish" Luke 13
- "the _____ catcheth them, and scattereth the sheep" John 10
- "all the rest of _____ people bowed down"
- "the Lord set every man's _____ against his fellow"
- "so that the host _____ Midianites were on the north side"
- the prong of a fork
- hiding place
- with 34 down, "_____ the three hundred men that _____ will I save you"
- solitary
- see 29 across
- "the _____ said unto him, Arise, get thee down unto the host"
- "the people took victuals in their hand, _____ their trumpets"
- "they shall keep my laws and my statutes . . . and they shall _____ my sabbaths" Ezek. 44
- a dog's bark
- father of Shuppim and Huppim (I Chron. 7:12)
- came to pass the same night"
- "the mantles, and the _____, and the crisping pins" Isa. 3
- "There is _____ holy as the Lord" I Sam. 2
- "because there was no room for them in the _____" Luke 2
- "if thou fear to _____ down, go thou with Phurah"
- name of an altar (Josh. 22:34)
- "all the children _____ the east lay along in the valley"
- Jerubbaal

Clues Down

- the servant of Gideon
- "_____ sent all the rest of Israel every man unto his tent"
- an affirmative vote
- a continual pain
- "Herod . . . made an _____ unto them" Acts 12
- "So Gideon, and the hundred men that were with _____"
- a man who killed eight hundred men at one time (II Sam. 23:8)
- "I _____ the least in my father's house" Judg. 6
- "What _____ ye, that ye use this proverb?" Ezek. 18
- "And there returned of the people _____ and two thousand; and there remained ten thousand"
- "whoso putteth his _____ in the Lord shall be safe" Prov. 29
- son of David who succeeded him as king (I Kings 1:39)
- a cereal grass used as food
- "Great peace have they which love thy law: and nothing shall _____ them" Ps. 119
- first and last letters of name used to describe Jesus in John 1:1
- "I have commanded a _____ woman there to sustain thee" I Kings 17
- preparing
- "_____ are his people, and the sheep of his pasture" Ps. 100
- "_____ boweth down, Nebo stoopeth" Isa. 46
- see 33 across
- "afterward shall _____ hands be strengthened to go down unto the host"
- "all the people that were with him, rose up early, and pitched beside the well of _____"
- "The Lord is the portion of mine inheritance and of my cup: thou maintainest my _____" Ps. 16
- "thou and the people that is with thee, and _____ in wait in the field" Judg. 9
- same as 8 down
- "thou shalt conceive, and bear _____" Judg. 13 (two words)
- initials of two points of the compass
- self
- "But _____ thou fear to go down, go thou with Phurah thy servant"

Deadline: February 29, 1960

Puzzle No. 8



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____

Address _____

City _____

Zone _____ State _____

(Cut along dotted lines)

says, "For all have sinned, and come short of the glory of God." "There is none righteous, no not one . . . They are together become unprofitable; there is none that doeth good, no, not one." Like the Lord said back in Isaiah 53:6, "All we like sheep have gone astray; we have turned every one to his own way." As another Scripture says, "Can the . . . leopard change his spots? neither can you that are accustomed to do evil turn and do good."

God let these people be snakebitten and a lot of people died because of sin.

Do you want to know whether you are snakebitten spiritually? I wonder, is it easy to do right? It isn't! If you are sensible and honest, you will admit it is easier to do wrong. It is easier to tell a lie, when you are in a tight, than to tell the truth. It doesn't pay, but still there is a temptation to lie. It is easier to cheat than to be fair and honest.

A little five-year-old girl here in Wheaton did something bad, and her mother said to her, "Honey, why don't you be good? I have told you and told you." The child began to cry and said, "Momma, I can't be good."

I have thought that many a time too, "Lord, I can't be good." Even Paul the apostle said in Romans, chapter 7, "When I would do good, evil is present with me . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin." We had as well admit that we have the taint of sin; we are poisoned with sin; we are snakebitten, and that is why people need a Saviour.

The Brass Snake Pictured Jesus on the Cross

So God said, "Moses, make a snake out of brass. Make it shine in the sun so they can see it. Now, put it up on a pole in the midst of the camp." I think they put a cross piece on the pole because this is going to picture Jesus on the cross. And Moses nailed that snake up there. God said, "Anybody who looks to that brass snake will get well." And they did, strange and wonderfully miraculously. A person about to die he looked on that snake on the pole and got well.

Now what does the brass snake mean? Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" on the cross. That snake pictures sin but the Lord Jesus never sinned." That is right! Thank God, the meanest man who ever lived can hardly say that Jesus sinned. And Jesus said to the Pharisees, "Who of you convinceth me of sin?" I will be glad when those wicked people who think Jesus sinned stand to face Him, and every knee bows, when they come to face Jesus at the judgment. Now if Jesus didn't sin, why make a snake a picture of Jesus? Well, I will tell you. The Lord tells us, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Jesus died like a criminal so I could go free, I who ought to die. God turned His face away from Jesus, letting Him suffer the torments of the damned so that I would not have to suffer them. Jesus took my place as a sinner.

A wonderful thought struck me one day when I got to thinking about Heaven. The only one in Heaven who will have any wounds, who will have any scars, will be the Lord Jesus. My scars will be done away, because I will have a glorified body, but Jesus still had scars when He rose from the dead. He said, "Thomas, put your fingers in the nailprints. Put your hand in this wound in my side." You see, Jesus up in Heaven is going to have the marks of sin, the marks I ought to have. He suffered instead of me. He took my place; He died in my stead. He is my substitute. Jesus took the sinner's place. So they put Jesus on the cross, like Moses put that brass serpent up on a pole, and when I looked to Jesus I got forgiveness and salvation. So that brass snake pictures Jesus.

Look and Live!

The Scripture says, "Christ died for our sins according to the scripture" (Continued on page 11)

Who Else But Jesus?

(Continued from page 1)

listened but never learned. They were people out on the perimeter. They were hangers-on but not necessarily His.

When the signs ceased and the spiritual application began, when the miracle gave way to the message, they wanted no part of Christ. They were willing to see the sign but they were anything but enthusiastic about the sermon. They wanted the miracle but not the Master. They were curious but not converted. They enjoyed the attraction but didn't like the application. Many of them wanted to be cured more than they wanted to be converted. So they went away, and Christ had fewer followers than before.

All of us in general and we preachers in particular need to learn from this that Christ counts hearts and not heads. Christ expounded some great and eternal truths in this great and glorious chapter. If there is such a thing as a difference of degrees in the greatness of the Master's messages, this one found in this long chapter must be considered one of the best. But the strange result was that the congregation decreased. It diminished His followers. Perhaps a preacher should be congratulated when some folk don't want to hear him again. It was so with the Saviour. Numbers are not always the true criterion of the worth of a man or the power of his preaching.

Universal Popularity Is Not for Christ Nor His True Preachers in This Age

In these days of brag and boasted bigness let this lesson not be lost on any of us. Today we measure everything in terms of size. If it isn't massive it has no meaning. We mistake quantity for quality. Everything must be giant size or king size. It has become a fad and a cult both in the church and out of it. We seem to have forgotten that the Gospel is not a showboat nor an ocean liner, but a lifeboat. God is so big you can't cram Him into your head, but He is so small He can come into your heart.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—I Cor. 1:27, 28.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isa. 55:8.

Let us not forget that when God spoke to Moses He passed over the big and beautiful trees and appeared to His servant in a tiny thorn bush. In these days when we bow before bigness and worship at the shrine of statistics we need to learn from the Scriptures to put value where it belongs. We can't always judge things by their size. A diamond is much smaller than a plate-glass window but the diamond is much more precious. Some of the world's greatest masterpieces on canvas are not huge. Holman Hunt's great painting, "The Light of the World," showing Christ holding a lamp and standing outside the heart's door with the dews of night upon His brow, is not big measured in inches. I have seen the two first originals. One hangs in a church in New York and the second hangs in St. Paul's Cathedral in old London. Both are small paintings but they have blessed the world.

Listen to this from Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Matthew 2:6 expresses the same truth.

Don't measure any book of the Bible by its bulk but only by its blessing.

The greatest Christian the world has ever known, and the peerless preacher, was not a big man physically. Paul means small. He was certainly not tall, dark, and handsome. But one day this little man met the Master and the world can never forget.

God chose Israel, a small, insignificant nation, to be the divine channel of blessing to the world.

This mania for the massive often warps our sense of values and blinds us to genuine quality, to true reality. We may not be tremendous but we must be true.

Christ never sought for numbers at any cost and by any compromise. He teaches us here and everywhere in the Word that He wants devotees and not draftees. He cries for true converts, not just claiming conscripts. So as soon as the dust of the deserters has settled a little the Master turns to the small group of the inner circle, to the twelve, and asks the questions, "Will ye also go away?"

Choose! To Whom Else Can We Go?

Allegiance to Christ must always be the fruit of free choice. He wants no unwilling, half-hearted followers. Each has freedom to follow or to flee. Christ respects the human prerogative. Christ will knock AT YOUR DOOR, but Christ will never knock IN your door. YOU must undo the door. You can choose to come to Him or go from Him. "Will ye also go away?" When this question comes, Peter replies in the words of our text, "Lord, to whom shall we go? thou hast the words of eternal life." Where can I go BUT TO THE LORD?

None of us live very long before discovering our great need. All of us need power, apart from ourselves, to lighten and to lift. There are questions that bewilder us and burdens that almost crush us. We have all discovered how frail, how ignorant, how weak we are. We need someone wiser than we, and holier and stronger, to help us. Christ is just the one we need. He says He is and He proves to be all that sinners need. Who else is there to whom we can go? Where shall I go but to the Lord?

Human experience is full of frustration and futility. There is everywhere a sense of emptiness and a consciousness of evil. Poverty and pain are common. Despair and death are everywhere. If we could see all the tears that are shed in the land, hear all the sighs and sobs, if we could witness the dumb heart-breaking and the despair that find no audible expression, we would believe in Hell. We could find a powerful argument for Hell hereafter in the hell right here.

To whom shall we go with all these pains and problems, with our sin and strife, with our hopes and fears? We sorely need someone to save us and to sympathize with us, to comfort us in sorrow, to cleanse us from our sins, to answer our questions, to save our souls. "To whom shall we go?" Where can I go BUT TO THE LORD?

1. Will Nature Satisfy?

Shall I turn my back on the God of all grace to worship in the open-air auditorium of the God of greatness?

The Bible testimony is true:

"The heavens declare the glory of God; and the firmament sheweth his handywork."—Ps. 19:1.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse."—Rom. 1:20.

We see Thee in the flowers, the trees,
The freshness of the vernal breeze;
The songs of birds upon the wing,
The joys of Summer and of Spring.

All this is true, wonderfully true, and yet God's glory seen in nature cannot save me. I need salvation. When I stand worshipping

A Cure for Snakebite

(Continued from page 10)

tutes." Isn't that good? And now what am I going to do? Look and live! Here is a man snakebitten. Let's imagine that he goes to stake out his cow and in the grass, as he drives the stake, is a rustle, then something sharp and painful. "Why, I see it"—the copper-colored poison snake wriggling off through the grass. "I know a lot of people are dying, and I will die, too. What am I going to do?" He hobbles back to the tent. Already his leg is swollen. He says, "Wife, I am afraid I am doomed! A snake bit me." About that time—he's got a boy, let's say, twelve years old—the boy comes in, "Pop, hey Pop!"

"What is it, Son?"
The mother says, "Don't bother Daddy."

"But Pop, listen!"
"What is it, Son?"

To which the son replies, "Moses made a big snake out of brass. It is on a big pole and if you just look at it, you will get well. Look, Pop. A lot of people did. Come on and look and see."

So with one on either side, he hobbles out. Between the tents he sees it gleaming in the sun. Suddenly the swelling is down! The pain is gone! Why, the poison is corrected! He is cured of the snake bite! And that is what Jesus does for the sinner!

*"Look and live, . . . my brother, live, Look to Jesus now and live:
'Tis recorded in His word, Hallelujah!
It is only that you 'look and live.'*

All right. What are you going to do? Look to Jesus. The Bible has a number of terms for it. In John 6:37 the Lord puts it this way: "All that the Father giveth me shall come to me; and him that

God in nature and tell of my need for cleansing and for comfort, all is silent. There is no answer. There is revelation there but not redemption. It is redemption I need. I see God's glory all around, but it is grace within I must have. I am awed by God's power, but I feel I need His pity most. It is mercy, not just majesty, I stand in need of.

2. Will Pleasure Fill My Soul's Need?

Shall I turn from the Prince of Peace to throw in my lot with the pleasure-mad throng?

Shall I make the creed of the Epicurean mine? He says, "Eat, drink and be merry, for tomorrow we die." Shall I refuse to sit at the feet of the Lord in order to sit in the lap of luxury? To whom shall I go? Shall I fling angrily and foolishly aside the water of life to drink of the cup of passing pleasure? Shall I refuse Heaven's bread to eat the dry husks of the far country? Paul, in writing to Timothy, testifies, "But she that liveth for pleasure is dead while she liveth" (I Tim. 5:6).

Moses recognized that life's pleasure did not endure. It is said of him:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the PLEASURES OF SIN FOR A SEASON; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."—Heb. 11:24-26.

3. The Skeptic and Infidel: Can They Give Life and Peace?

Shall we turn from the infinite to find friendship with the infidel?

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). Shall I refuse this to grope my way in the darkness of blind reason? Shall I turn my back on the One who said, "I am the light of the world" to walk in the Stygian blackness of unbelief? What comfort can I find in infidelity which laughs at the hopes of the Christian, ridicules the Bible that has blessed and comforted needy souls in days that are gone, and still does now. Shall I hold out the hand of friendship to the skeptic who laughs at prayer and sports with the judgment? To whom shall we go?

4. Can Cold Science Give Forgiveness of Sins?

Shall we turn from the Lord and Saviour, who makes all things, and by whom all things consist, to find salvation and succour in the laboratory of the scientist?

Shall we join the professor with his chemicals and test tubes? Shall we listen while he theorizes about the mysteries of the earth and solar system and speaks of aeons and stars, of protozoa and animalcules? There are many wonderful things in the scientific laboratory but there is no handkerchief to wipe my wet eyes and no chemicals to cleanse my heart of its stains. He may make a missile that can journey to the moon or a satellite to sweep in orbit around the earth but know little or nothing of a Saviour to take a sinful man to Heaven. Where can I go but to the Lord?

5. Why Go to the Sinner?

Shall I turn from the righteous Saviour to the self-righteous sinner?

Shall I turn a deaf ear to the Gospel and listen to the man who blatantly boasts of his own morality? Shall I cast in my lot with those who manufacture their own standard of excellence? Shall I find courage and true companionship with those who substitute their own petty tastes and ideals for the perfect pardon offered by Christ?

6. Formal Religion Would But Mock the Desolate Soul

Shall I turn from the living Christ to follow formal religion?

Shall I turn from reality to ritualism and exchange faith for form? God's Word warns us of those who have "a form of godliness and deny the power thereof" (II Tim. 3:5).

(Continued on page 12)

Brother Rice, I Will Look Today to Jesus for Forgiveness!

You have read the radio message given on Voice of Revival broadcast all over America. Now I beg you, if you are a poor, lost sinner, will you admit you are snakebit? In other words, do you realize that you are a poor sinner who needs forgiveness and salvation? Then will you now look to Jesus who died on the cross, and depend on Him to forgive your sins and save your soul?

If you will here and now commit yourself to Jesus, look to Jesus, depend on Jesus for forgiveness and salvation, then I beg you to sign the following decision form, copy it in a letter and mail it to the editor today. I beg you, decide and sign and mail now.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420,
Wheaton, Illinois

Dear Brother Rice:

I have read your radio sermon, "A Cure for Snakebite" in THE SWORD OF THE LORD. I admit that I am tainted with sin. I know I need forgiveness and a new heart. And I believe what the Bible says, that Jesus died for our sins and wants to save us. So here and now I look to Him in my heart. Like a snakebitten Jew in the wilderness would look to that shiny brass snake on a pole and trust the Lord for healing of his body, so I look to Jesus in my heart. I trust Him to forgive me. He said, "Him that cometh to me I will in no wise cast out." So in my heart I come. This moment I turn my case over to Him, relying on Him to forgive me and save me. I will claim Him as my Saviour and set out to live for Him today. I am glad to write this, trusting Him and confessing Him as my own personal Saviour.

Signed _____

Address _____

With the Evangelists

By the Editor

EVANGELIST DEL FEHSENFELD, 6427 Wyandotte, Kansas City, Missouri, held a revival in the First Free Will Baptist Church of Florence, South Carolina. Pastor Rufus Coffey reports 24 decisions for salvation, 23 rededications, and 49 family altars established. He says, "Our church continues to feel the impact of the revival conducted recently by Evangelist Del Fehsenfeld. Contrary to so many revival efforts that are not lasting, Brother Fehsenfeld kindled a fire that burns brighter each week. His prayerful, Spirit-filled, Bible ministry edifies the church, evangelizes the lost, and encourages the pastor."

In another meeting held in the First Baptist Church of Mound Valley, Kansas, where Rev. Ellis Ogden is pastor, Brother Fehsenfeld saw 19 conversions and a real moving among Christian people. This was Brother Fehsenfeld's sixth meeting with Brother Ogden.

EVANGELIST FRANK DUNCAN, 21 Pine Street, Inman, South Carolina, was in the Fellowship Baptist Church of Norfolk, Virginia, January 3-17. Rev. Charles T. Hendricks reports 39 conversions and 260 rededications, including decisions to lay aside cigarettes and tobacco and decisions to begin tithing. The pastor highly recommends Brother Duncan to any Bible-believing church for his good work with the local church and untiring efforts in visitation.

EVANGELIST ROBERT STOCKTON, 8820 Pendleton Pike, Indianapolis 26, Indiana, held a revival at the Lawrence Baptist Church of Indianapolis. Rev. Robert Messer, pastor, reports 6 conversions, 10 joining the church by letter, 6 new family altars, 1 new tither and 37 Christians re-dedicating their lives to the Lord.

Who Else But Jesus?

(Continued from page 11)

And again, "To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22).

Many in Christian America, like the heathen that rage and imagine a vain thing, have turned from the light of the simple Gospel to grope in the dark maze of images and altars, of shrines and temples.

It is not dead religion we need but living reality; not form but faith; not just the recital of creeds, but trust in the living Christ. To whom shall we go? Where can I go BUT TO THE LORD?

If we give up Christ and go from Him, to whom can we turn? Who will wash away our sin? Who will shelter us when the storm is on? Who will dry our tears and heal us from the hurts of life? Who else can steady us when we slip into the shadowy valley of death?

If we give up the Bible which presents the Saviour and holds out Heaven as the hope for eternity, what do we get in exchange?

The Word of God says, "The Lord is my shepherd" (Ps. 23:1). Again we read, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Can this be beaten?

The Master stands as of old and quietly calls, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Is there anything, anywhere, in all the world, to beat that?

To those who tell me to throw away the Bible I ask, What do you offer in its place? If we throw away the chart and the compass and leave the Pilot overboard, how can we cross life's sea and what will the culmination be? To whom shall we go?

We Must Have Someone to Save Us From Sin That Sears

Apart from Christ Jesus, how can we get salvation from sin with its pollution and its pangs? Here we have the primary and first fundamental need of men everywhere. Not even the highest and the holiest among us can claim that we are free from the contamination and the corruption of sin. God's Word says, "Let every mouth be stopped, and all the world become guilty before God" (Rom. 3:19).

"Where is boasting then? It is excluded" (vs. 27).

And again in the same chapter of Romans, "There is none righteous, NO NOT ONE" (vs. 10).

Job cried, "How many are mine iniquities and sins? make me to know my transgression and my sin" (Job 13:23).

There is a story of Oliver Cromwell, the great commoner. It is said that he had a blemish on his nose. Once a portrait artist was commissioned to paint his picture. Out of deference to the great man he left the deformity from the nose. When Cromwell saw it he was angry and made the artist do his work again. He commanded, "Paint me as I am." That is how God takes our photograph. He uses a candid camera. God never has a single good thing to say about any sinner, but God has many good things to say to every sinner.

Have you ever thought of the magnitude and multiplicity of your sin? Listen to David's confession, "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me" (Ps. 40:12).

Have you never felt the burden of your sin? You should have.

Trust me, no torture that the poets name,
Can match the fierce, unutterable pain
He feels, who night and day, devoid of rest,
Carries his own accuser in his breast.

Sin is personal and powerful. It is sordid and serious. It is vicious and dangerous. It rips into family relationships and leaves angry and gaping wounds. It goes deep and plays havoc. Sin is old and sin is tough. It imposes bondage and pays wages. The chickens have a habit of coming home to roost. Sin is a boomerang. Have you never longed for liberty? Have you never said,

I wish there were some wonderful place,
Called the land of beginning again;
Where all my mistakes, and all my heartaches;
And all of my poor selfish grief
Could be dropped like a shabby old coat at the door,
And never put on anymore.

Thank God, there is such a place. Don't turn away from Christ. Turn to Him and hear His absolution, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2). "Who can forgive sins but God only" (Mark 2:7)? Where can I go but to the Lord?

A teen-age Irish girl worked in a mill. Some of her work fellows were true Christians and they tried to lead her to the Lord but she was sinful and she was stubborn. She was not only sick in her soul but she was sickened in her body. Her Christian friends took pity on her and clubbed together to send her off to the seaside for a little vacation. She had never been before. Before she left they gave her some texts to take with her and hoped and prayed they would help her. One was from the Book of Micah, chapter 7, verse 19, "Thou wilt cast all their sins into the depths of the sea." The girl stood on the steps of Giant's Causeway and looked out over the rolling tide for the first time in her life. That is always a thrill. And as she looked she remembered the text, "Thou wilt cast all their sins into the depths of the sea." Suddenly her heart was broken with her sense of need and fountains within were opened up. She bowed her head and took God at His word and felt the burden gone. She knew she was saved and her sins forgiven. She must have been somewhat of a poetess because later she wrote:

Thou wilt cast all our sins into the depths of the sea,
All our sins and transgressions, whatever they be;
Though they mount up to Heaven, though they go down to Hell,
I have buried them there, and above them shall swell,
All my waves of forgiveness so boundless and free,
I have cast all thy sins into the depths of the sea.

I have buried them there far away from the shore,
Where they never may rise up to trouble thee more;
Where no far-reaching tide with its pitiless sweep,
May stir the dark waves of forgetfulness deep;
I have buried them there where no mortal can see,
I have cast all thy sins into the depths of the sea.

Who can offer anything to beat that? What a blessing! What a boon! "To whom shall we go but unto Thee? thou hast the words of eternal life." Where can I go but to the Lord?

Not only is it true that there is none other to take charge of our transgressions and temptation but,

Who Else Can Help Us With Our Tears And Our Troubles?

These are tremendous times; these are days of difficulty and deep depression. He alone can help me NOW. He not only purges my past

but He is all I need for the present. Some of you reading this message are mothers. You have children tugging at your apronstrings and a thousand cares tearing at your heartstrings. You need the Lord in your life in a day like this. David expresses the present and daily need of many a life when he pours out his soul in the 55th Psalm: "Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had the wings like a dove! for then I would fly away, and be at rest" (vss. 5, 6).

Do you have a longing for sweet peace, for rest? Christ will provide it. Where else can we go? Have you a daily hunger in your heart? Do you long for satisfaction? Only Christ Jesus can meet your need. In Isaiah 55:1 we read, "Ho, every one that thirsteth, come ye to the waters."

Ho! every one that is thirsty in spirit,
Ho! every one that is weary and sad;
Come to the fountain, there's fulness in Jesus,
All that you're longing for: come and be glad!

Child of the world, are you tired of your bondage?
Weary of earth's joys so false, so untrue?
Thirsting for God and His fulness of blessing?—
List to the promise—a blessing for you!

I will pour water on him that is thirsty,
I will pour floods upon the dry ground;
Open your heart for the gift I am bringing;
While ye are seeking Me, I will be found.

"Lord, to whom shall we go? thou hast the words of eternal life." Where can I go but to the Lord?

And what shall we say of a THIRD AND UNIVERSAL NEED?

Who Can Free Us From the Anxious Fears Concerning the Eternal Future?

Christ saves from the PAST, and for the PRESENT and for the FUTURE. There are two eternal places in Bible geography, Heaven and Hell. Only the Lord Jesus Christ can give assurance for the future. In the great shepherd chapter of John's Gospel, the Saviour Shepherd says: "My sheep hear my voice, and I know them, and they follow me: And I give unto them ETERNAL LIFE; and they shall never perish" (John 10:27, 28). In this same sixth chapter of John we have another assurance about the future: "And this is the Father's will which hath sent me, that of all which he hath given me I SHOULD LOSE NOTHING, but should raise it up again at the last day" (vs. 39).

No Black Friday ahead for the child of God. Christ removes the menace of the judgment when we come to Him and trust Him. "There is therefore now NO CONDEMNATION to them which are in Christ Jesus" (Rom. 8:1).

A shoemaker was pounding away at his last. A clock was ticking away and the shoemaker watched the pendulum and listened to the clock. As the pendulum swung one way it seemed to say, "Eternity," and as it swung back it seemed to say, "Where?" Where will you spend eternity?

A little bird with fretting beak
May wear to naught the loftiest peak;
E'en though each thousand years it came,
Yet thou art then as now the same;
Ponder, O man, ETERNITY.

Peter said, "Lord, to whom shall we go? thou hast the words of ETERNAL LIFE." Thinking of all that lies ahead, where can I go but to the Lord? Do not set this message lightly aside. No one but Christ can help you. It is Christ or chaos for the world, for you and for me. No one else can meet our many needs. No one else can save and satisfy us. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we MUST BE SAVED" (Acts 4:12).

Christ is not a disappointment,
He is far more to me,
Than in all my glowing day-dreams
I had fancied He could be;
And the more I get to know Him,
Still the more I find Him true,
And the more I long that others
Should be led to know Him too.

Let Us Face It: It Is Jesus or Hell!

You have read the heart-moving message by Dr. Hughes on "Who Else But Jesus?" Yes, it is a timely and timeless question which Simon Peter answered Jesus, "To whom shall we go? thou hast the words of eternal life." It is Jesus or Hell for every poor, lost sinner in the world. Dear unsaved reader, it is time for you to decide. It is foolish and wicked to go on without Christ and without forgiveness. There is no help for daily troubles; there is no forgiveness of sins; there is no rescue from eternal death but in Jesus Christ. Now, will you turn to Him with all your heart, beg His forgiveness, and trust Him to save you?

The Lord is ready. Praise His dear name! He said, "Him that cometh to me I will in no wise cast out" (John 6:37). We are plainly told, "He that believeth on the Son hath everlasting life." That means that if you will depend upon Him, rely upon Him and risk your soul to His care, the Lord Jesus will certainly and instantly give you everlasting life. Now make your decision. Will you say yes to Jesus? Will you depend upon Him and turn your case over to Him?

If so, then I beg you to first, say it in your heart to the Lord Jesus, then sign this decision form below, copy it in a letter and mail it to the editor. Do not miss this chance! Do not turn away, but now, this moment, sign and then copy and mail your decision to take Christ as your Saviour.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Evangelist Walter Hughes' sermon, "Who Else But Jesus?" I admit that there is no one who can save a lost sinner but Jesus. I believe that He died for me and wants to save me as the Bible says. I want forgiveness and salvation. So now, with all my heart, I turn from sin to trust Jesus. Here and now I give Him my heart forever. I depend on Him to forgive me and save me as He promised to do. I will set out to live for Him today and will claim Him openly as my Saviour. Please tell Brother Hughes that I now accept Christ as my Saviour, and, Brother Rice, please write me a letter of encouragement and tell me how to live the Christian life.

Signed _____

Address _____

"Called! Held! Kept!"

Frances Havergal, the song writer, lived and moved in the Word of God. Her Word was her constant companion. On the last day of her life, she asked a friend to read to her the 42nd chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. She whispered, "Called—held—kept, I can go home on that!" And she did go home on that. She found His promises unfailing.

—Pentecostal Evangel

Record Review

(Continued from page 2)

displayed on either side. The mixed chorus opens side one with the familiar song of praise, *To God Be the Glory*. Marimbist Gene Jordan plays *He Lives*. Others of the very talented staff of this short wave missionary enterprise perform some well-known hymns and songs and offer a few new selections. We liked the Vern Van Hoven-Joe Springer Duet: *Down in the Valley*. The flip side gives the listener a bit of the flavor of South America as a mixed trio sings one verse of *My Tongue Shall Praise Jehovah* in Spanish. The instruments are featured in *What A Friend* with choral voices humming or singing a soft "oo" sound throughout the selection. Fifteen-listenable melodies with a sprinkling of new titles make this a very desirable album. ZONDERVAN ZLP-544.

This reviewer likes to hear men sing. Perhaps this accounts for the strong appeal of the album called 16 SINGING MEN produced by ZONDERVAN. Mr. Scott Douglas directs sixteen hand-picked male voices, a ladies' quartet and a soprano soloist in a program of music designed for easy listening. There are several selections which we found to be spiritually moving. One of these has the title *No Room* and is taken from the John Peterson cantata, *Night of Miracles*. We also liked very much *O Speak to Me, I Thank You for Your Goodness* (a spiritual done a capella), *Follow Me* (a moving song), *The Broken Heart* and *Seeking for Me* (which has some beautiful trombone work in it). A string bass and guitar are used in some selections. There are twelve bands . . . six on each side. ZONDERVAN ZLP-534.

If you wish to purchase these records check your local Christian bookstores or write directly to the company and ask for the name of a distributor in your area.

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